TOMORROW

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TICLES AND
VIEWS BY

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an Angoff
S. Jarman
nneth Leish
sy Smith
ian Franklyn
y Lander Lightfoot

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Stone slab of a four leaf clover symbol of the Cross, dating back to the early Christians of Egypt, now at the Coptic Museum, Cairo. See: "The Coptic Rose," by Eva Hellström, on page 7.

Book Condensation:

BIRTH OF THE GODS

By GUY SWANSON

Editorial

WORK IN PROGRESS

Saint Paul de Vence, A.M., France

I AM WRITING these lines at the European Regional Headquarters of the Parapsychology Foundation, where we have just concluded the Conference on Interdisciplinary Approaches to Experimental Parapsychology. The meeting, from July 17 to 21, is reported more extensively elsewhere in this issue. But I feel that my readers would like to know what I regard as the gist of this really quite extraordinary event in modern parapsychological studies.

For many years, there appeared to be no link between what are known as spontaneous psychic events—apparitions, poltergeist phenomena, precognition and other events that happen to occur outside the confines of the laboratory—and the carefully controlled experiments that seek to reproduce extra-sensory perception within the framework of careful scientific supervision. The Conference on Interdisciplinary Approaches indicated for the first time that it may soon be possible to say with authority that something very much like a spontaneous phenomenon can be reproduced under laboratory conditions, and repeated under scientific conditions.

It was Mr. Aldous Huxley who urged the Conference to realize that "great works of art can have a striking effect in parapsychological research," because they "touch the emotional core" that is essential to success in this work. Dr. W. Grey Walter, the noted British neurophysiologist, warned against too complete dependence on statistical method and said that parapsychologists need not indefinitely be "at the mercy of still rather tentative algebraic methods."

THE PROJECTS developed either by the Parapsychology Foundation or with its help, illustrate the scientific breakthrough that seems about to take place; they are:

(1) Experiments originally developed at the Allen Memorial Institute, McGill University, Montreal, and later repeated at the

(*Continued on Inside Back Cover*)

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The carved stone slab that she now saw in an Egyptian museum was identical to the one that had appeared to her in a vision

THE COPTIC ROSE

Eva Hellström

IN 1949, my husband, an engineer, was called to Egypt on an important professional mission. Although he had been to Egypt before, I had not, and we decided that I should go with him. There was so much to arrange quickly before we set out, for our family and for our journey, that I had no time to read anything about the history or customs of Egypt. It was necessary for me to take my youngest son from our home in Stockholm to Florence, where he would stay with relatives during our absence. I was to go on to Rome, where I would join my husband for the flight to Cairo.

My son and I started our journey on December 13, riding in a comfortable tourist bus all the way from Copenhagen to Milan. On the third day we travelled from Wildungen, Germany, to Basle, Switzerland, by way of Heidelberg, where we stopped for lunch at an old students' inn. My father, who died in 1932, had once been a student at Heidelberg, so naturally he was very much in my

thoughts at that time. It was quite dark when we left Heidelberg to continue on to Basle and I dozed off for a little while in the bus. As I began to awaken—still in a hypnagogic state—I first saw a "vision" of my father. This had happened to me frequently in those days and I knew that this was not remarkable. A little sceptically I thought to myself, "Well, here I am in the neighborhood of Heidelberg, and so my subconscious constructs a picture of my father; that is quite natural." But it was then that I had an entirely different and unexpected visionary experience which still, after eleven years, fills me with wonder.

I SAW A PAINTING of a beautiful pattern, which appeared in my mind with such vividness, so clearly illuminated, that I realized at once that this was something which I had never experienced before. The picture seemed to be about 10 by 12 inches, but what impressed me most was not its size, but its colors. Against the dark, rich, pink background was a center figure that seemed to be formed by four hearts meeting in the middle. There were also some black ornaments that I did not have time to register properly, but they appeared as a kind of spiral, located at the four corners and running between the hearts into the center. I immediately took out the little note pad which I always carry in my handbag and made a sketch from memory. (Fig. 1) This was difficult, as I was riding in the dark and swaying bus. But I knew that I had to do this as an aid to my memory, fearing that this vision, like so many dreams, would soon dissolve completely into my subconscious. I felt the strong and unusual conviction that I was going to find the original of this picture on my journey. I doubted, however, if I would find it in Egypt, since my picture resembled old Swedish peasant art and had none of the stylized figures on lotus blossoms with which I associated Egyptian art.

We stayed the night in Basle where I showed the sketch to my son and to the bus hostess with whom we were on very friendly terms. They were the first persons to see the sketch. Later, after returning home, I received a letter from the young woman in which

she testifies to having seen the sketch in Basle, saying that she remembered it very well.

I left my son in Florence and joined my husband in Rome, from where we went on to Cairo together. After a few days in Cairo I met two Swedish women, Doctor T. and Professor B. The women expressed an interest in parapsychology, my own field of study, and a friendship developed between us. I told them about my vision, showed them my sketch, and asked them if they, who had lived in Cairo for more than twenty years, could possibly tell me where to look for the original source of my picture. But they had no idea of what it represented or where it might be located. On the day before my husband and I were scheduled to leave Cairo, Dr. T. suggested that we visit the Coptic Museum which she praised as one of the most beautiful sights of the city. Neither my husband nor I had the faintest idea that such a museum existed, and, in fact, I did not even know that the Copts were the early Christians in Egypt.

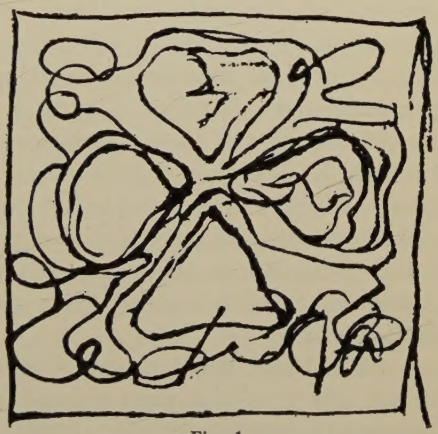


Fig. 1

The following day, our party of six met in front of the museum. Dr. T. whispered to me that last night she had the feeling that I was to find my picture in the Coptic Museum. Later, she wrote to me that the realization had come to her in a dream that evening. But, as we entered the first exhibition room, containing a collection of ancient relics and fragments from the first Christian churches and monasteries in Egypt, nothing resembling my picture could be seen. I learned that the museum was filled with wooden figures, ikons, sculptures and ornaments, most of them carved out of sand-

stone or chalk, by members of the early Christian community, founded by the apostle Marcus, who came to Alexandria in the year 65 A.D.

WHEN WE ENTERED the second room, Doctor T. suddenly grabbed my arm and exclaimed: "Eva, there is your picture!" Amazed, I looked at the stone slab before me. I took out my little pad and held up the sketch beside it. There was no doubt that this was the original picture which my sketch portrayed. The other members of our party confirmed our belief. My husband took a photograph of the stone slab immediately. (Cover). I was told that the original contained many Christian symbols, as seen in the four-leaf clover shape of a cross. I was advised that it probably represented what is locally known as "The Coptic Rose," a simple rose which was once cultivated in the Coptic monasteries. The spirals, which I had indicated in my sketch were well developed and represented the stamen of the rose. The size of the slab, which I had estimated at 10 by 12 inches, turned out to be 17 by 19 inches. I had thus estimated the proportions correctly, but on a smaller scale.

What I had failed to depict in my sketch was the small circle at the center of the rose and the four long, slender sepals. But who can remember all the details of a pattern which one sees only for a few seconds?

I had seen the stone picture in my vision as having a background of rich pink and black ornaments. When we found the original, there was hardly any color left; it had been worn away through the years. There were, however, some remnants of black on the frame and on one of the petals which can be seen on the snapshot. We were not sure of the pink coloring, although we thought we had seen some very faint traces of it, but, as the stone itself was a faint yellowish pink, it was difficult to say. I know that I would not have recognized the stone slab myself, because to me the colors had been the most outstanding element in my vision, and it was a brightly colored picture that I was seeking. I had failed to realize

that these colors would no longer exist. Doctor T., who had only seen my sketch in black and white, recognized the pattern on the slab, because she did not miss the colors. Indeed, Dr. T. had visited the Coptic Museum several times, and may have had a subconscious memory of the picture. But I had not known Dr. T. at the time of my vision, and it was most unlikely that any telepathic factors could have been involved. Both Doctor T. and Professor B. wrote their names across the sketch to verify that I had shown it to them two days earlier.

LATER, I met the director of the museum, Mr. Osman R. Rostem, who told me that the slab appears to have been pink and black when it was new, perhaps a thousand years ago. In subsequent correspondence he sent me a diagram of the remnants of color which can still be seen and wrote: "There were traces of pink on the spirals and in the corners of the square panel. A frame around the picture shows black traces, and so does the ring in the middle which has been black . . ." The long sepals have had a thin green line of which there is still a faint remnant in one place, he added, but I had no remembrance of that in my vision. But what was most important, Dr. Rosmer wrote that the stone slab had never been reproduced, so I could not have seen it beforehand.

Time and space apparently lose all reality during experiences of this kind. I saw the vision of the stone slab sixteen days before I actually found the original in Cairo. When I found it, I saw the slab as it looked then, in 1949, without colors. But in my vision, I had seen it as it must have appeared a thousand years earlier.

A psychical researcher in London, with whom I discussed this case a few years ago, asked me if I thought that the resemblance between my sketch and the stone-slab was so striking that I could rule out the possibility of chance or coincidence since, after all, the circle in the center of the rose was missing. I replied to this letter by telling him that I had been in Cairo some years later and visited the Coptic Museum again. On this occasion I met the new director of the museum, Mr. Labibe. I showed him the sketch

without telling him anything about its history. He looked at it and remarked at once, "Oh yes, that is the slab in room four." I think that this is the best answer that I can give to the question of coincidence.

Even today, eleven years after my first visit to Cairo, I am unable to provide an explanation for this experience. Of one thing however, I am certain. I found the original only because I made my little sketch of the vision at the time it occurred. The events which followed all depended upon the actions of others. I had shown the sketch to several people, one of whom took me to a museum I had not known of before. Even then I would not have located the original stone slab if it had not been pointed out to me. Is it possible that I was, from the moment of my vision on the bus to the time I saw the original stone slab in Cairo, an instrument being used to recreate a work of art from the long forgotten past?

The Australian aborigines have neither telephone nor radio, yet they seem to communicate with friends who are miles away

ARE ABORIGINES PSYCHIC?

Albert Abarbanel

SCIENTISTS HAVE INVESTIGATED the remarkable "psychic" powers displayed by primitive peoples in various parts of the world, and have come up with impressive evidence that such phenomena as telepathy, clairvoyance and psychometry are not unconfirmed rumor, but are every-day facts. It is true, for example, that savage bushmen in Australia, using no other agency than their minds, can accurately transmit thoughts, feelings and ideas to friends and relatives one hundred miles away. They have reconstructed crimes, identified and tracked down criminals, and located strayed cattle and lost valuables.

The Australian aborigines are one of the most primitive peoples. They live deep in the bush under conditions like those of the Stone Age. Centuries of struggle for existence appear to have sharpened their faculties; their eyes can identify small objects at great distances, even in fog; their ears accurately interpret sounds inaudible to civ-

ilized man; their noses distinguish between small animals and human beings they cannot see or hear.

Native trackers employed by the Queensland Police display uncanny deductive powers. From the trail alone they can tell if their quarry is fresh or tired, drunk or frightened, carrying a load or unencumbered. If the load is carried by hand, they can tell which hand carries it. Often they give police a minute description of the unknown fugitive's physical appearance and peculiarities. One tracker correctly deduced that the man he was chasing was knock-kneed; another knew that the fugitive had struck his great toe on a rock and therefore was lame. Concentrating intently on the trail, the native tracker seldom speaks. He is oblivious of everything but his immediate object.

The psychic powers of these people startled Dr. A. P. Elkin, an anthropologist of Sidney University. In each village the natives seemed to know far in advance that his research party was approaching. They knew where he had been previously and what his mission was. Yet investigation proved that his coming had not been announced by messenger, smoke signals, drums or other physical agency. His hosts explained: "Thoughts, though invisible, can be sent flying through the air."

Dr. Elkin cites scores of instances in *Aboriginal Men of High Degree* of natives receiving telepathic messages from distant homes informing them that a father had died, a wife had given birth, a sister had been killed, etc. Checking the information, he discovered that in each case it was accurate. While there is no accepted scientific explanation for this phenomenon, he says, there can be no doubt that it exists.

Controlled extra-sensory perception tests among the aborigines of northern New South Wales have yielded amazing results. They were conducted under the auspices of Sidney University by psychologist Lyndon Rose, following the pattern devised by Dr. J. B. Rhine of Duke University.

In one of the tests five dice, each of a different color, were used. A native tossed the dice from a box one at a time and con-

centrated on the color exposed. In a hut out of sight sat another native under constant supervision. He tried to guess the colors in the order they turned up. An average of twenty percent correct guesses is par for the course. Australian bushmen consistently averaged better than fifty percent correct!

In another experiment a cigarette was put into a tightly sealed box. Three aborigines brought in from the bush ten miles away were separately shown the box and asked to identify the contents. One said it was a cigarette; the other two identified it as "tobacco and paper."

To make the test more difficult, a cigarette holder was sealed in the box. Ten natives selected at random were admitted separately, shown the box, and challenged to guess its contents. None of them had ever seen a cigarette holder, or even heard of it. Yet nine precisely described the shape, length, and color of the unknown object! Let me add that when this same experiment was performed at Duke University, only one in ten students guessed correctly.

Conceding that ideas might be transmitted telepathically without deliberate effort on the part of the agent, could these natives guess correctly when the answer was unknown to the examiner? To find out, exhaustive experiments were conducted with a deck of twenty-five plain-backed cards, designed by Dr. Rhine for experiments at Duke University. On the face of five cards are marked circles, five with squares, five with stars, five with wavy lines and the remaining five with crosses. The deck is shuffled and the cards dealt out one at a time, face down. The object of the game is to guess the symbols in correct sequence. Five correct guesses in twenty-five tries is average success.

Since the native dialect did not have words for these symbols, analogous descriptions had to be devised. Squares became *bumai* ("first area"), circles become "holes," etc. Thus, unfamiliarity imposed an additional handicap on natives who took the test.

Again results were astonishing. In 7,400 recorded guesses, 23 aborigines were correct 527 times above mathematical expectation. A native diviner named Lizzie Williams made 1,700 guesses. Steadily

complaining that the symbols confused her, she chalked up 789 correct answers—499 more than normal.

These results were startling. If chance alone were responsible, such a score could occur only once in millions of trials. The extra-sensory perception of these natives, thus, is unusual and invites investigation of other psychic gifts.

SPECTACULAR POWERS of super-normal cognition are displayed by many African witch doctors and diviners. According to Dr. A. C. Hardy of Oxford University, President of the Zoology Section of the British Association for the Advancement of Science: "No one who has examined the evidence for telepathy among these primitive people with an unbiased mind can reasonably reject it without intellectual dishonesty."

Among the Poros in the interior, the use of a divining rod is common. In one instance police, baffled by a series of plantation robberies, called in a local witch doctor. Some two hundred suspects were lined up in a clearing—houseboys, bush cutters, nearby villagers. The witch doctor and his assistant appeared, the latter carrying a large leather whip.

As they walked down the line inspecting man after man, the whip dangled limply. Suddenly the thongs began to writhe like a snake. As though possessed of a will of its own, the whip lashed out furiously at the head and body of a middle-aged villager. Howling with pain, he immediately confessed.

Such phenomena may be ascribed to "motor-automatism"—reflex muscular action stimulated by subconscious suggestion. The same principle accounts for the success of dowsers in finding water.

"Psychometry" is the name given by parapsychologists to super-normal knowledge of past events derived from objects intimately associated with individuals involved. Capt. F. W. Butt-Thompson records in his book *West African Secret Societies* an amazing exhibition of such powers in his presence by a native diviner in Dahomey.

Returning from a long hunt, a chief called on his witch doctor to tell him which (if any) of his twenty wives had been unfaithful

during his absence. The diviner collected the toothsticks of the women, touched each in turn to his cheek. Finally he held one up. Its owner immediately confessed to infidelity with the chief's nephew. According to the investigator, the witch doctor could not have had independent knowledge of the adultery; he had just returned to the village with the hunting expedition.

In the interior of Ethiopia congenital dwarfs known as Labasha are trained from childhood in the exercise of psychic powers. These are enhanced by imbibing a secret potion which puts them in a trance. Under the influence of the drug they become clairvoyant, reenacting with amazing accuracy recent crimes and other events.

Here is an eye-witness account of the detection of a native who killed and robbed the elder of a tribe in the province of Harrar:

"The Labasha, dancing and gesticulating, led the procession to the house where the crime had been committed. He fell to the ground, covering his eyes with one hand in tense concentration. Suddenly he leaped to his feet, made his way stealthily to the door, crept inside.

"A few minutes later he emerged, back bent and arms raised as if carrying a heavy sack on his shoulders. Walking with a pronounced limp, he proceeded some distance from the house, put the imaginary sack down, drew an imaginary object from his belt and threw it into a nearby bush. A priest following on his heels bent over and inspected the bush. Reaching in, he held up to view a knife, stained with blood.

"Then the dwarf turned and limped down the road toward a small hut half way down the hill. As he approached it a native shot out of the door and made for the jungle. His movements were quick and jerky—he limped. Just as he reached the trees the dwarf caught up with him, leaped on his back and wrestled him to the ground.

"The criminal had been captured by a native seer who combined the talents of a medium, a bloodhound and an actor."

THE VARIOUS METHODS of clairvoyance and divination of the Kaffir of South Africa have been investigated and confirmed by numerous authorities.

Despite restrictions and a decline in the number of recognized native witch doctors, there are still quite a few of them whose psychic powers are remarkable. These Kaffir "doctors" are not chosen at random. The tribal chiefs must be convinced of their psychic gifts before they are permitted to develop them. Only when the training diviner is satisfied with his apprentice's susceptibility to psychic influence, will he be initiated into the secrets and customs known only to witch doctors.

Among primitive Mixtecan Indians living in southern Mexico the local shaman ("wise one") displays remarkable powers of clairvoyance after partaking of "sacred" mushrooms. In recent years, a scientific expedition to Mexico confirmed the hallucinogenic properties of seven types of mushrooms. Members of the expedition were R. Gordon Wasson, a New York Banker; his wife Dr. Valentina P. Wasson, a well-known pediatrician; Prof. Roger Heim, one of the world's leading mycologists; and Guy Stresser-Pean, French anthropologist.

They discovered that the shaman, after chewing mushrooms, frequently reported on the welfare of distant villagers. The Wassons themselves received a description of the activities and state of mind of their son, Peter, thousands of miles away in the United States. Although it sounded fantastic at the time, upon their return to this country the Wassons were able to confirm this clairvoyant report in every detail.

Some parapsychologists believe that such super-sensory powers were commonly possessed and utilized by early man, but were lost in the process of evolution. Psychic faculties may still be latent in the civilized human brain. By training and exercise, can they be resurrected to enhance the skills and techniques of modern science?

Scientists are seeking the answer to that question in the Australian, African and Mexican bush.

Automatic writings gave Frederick Bligh Bond the solution to an archeological puzzle—the lost chapel at Glastonbury

THE FRIENDLY GHOSTS OF GLASTONBURY

Robert Slade

THE LAST Abbot of Glastonbury Abbey—Richard Whiting—was executed by order of Henry VIII on November 15, 1539. His body was quartered and his head placed on the Abbey gate. Later, the buildings were destroyed.

Despite this barbarous murder of a tired old man whose worst offense was trying to protect the property in his charge, the Abbey is not haunted in the usual way. There are no spooky sounds or eerie apparitions. The ghosts are the most kindly, helpful ones imaginable. They disturb in no way, remaining quietly in the shadows to answer questions about their beloved monastery.

No one knows for sure when the first building was erected on these hallowed grounds. The oldest legend tells of a little wattle church built in the first century by companions of St. Phillip, the Apostle, who had placed St. Joseph of Arimathea at their head; and then in the year 166 this original church was restored by missionaries

sent from Rome at the request of King Lucius. Among those said to be buried in the grounds is the legendary King Arthur.

While the ruins of the ancient Abbey may be seen in Glastonbury, Somerset, England, one of the many destroyed features is the Loretto Chapel. This was built by Abbot Richard Beere after his return from Italy in 1503. He had been sent to Rome by King Henry VII to congratulate the new Pope, Pius III, on his election.

The only existing reference to Loretto Chapel is Leland's sixteenth century chronicle which states that it was "joining to the north body of the church." With this sole bit of information to guide him, Frederick Bligh Bond, ecclesiastical architect, member of the Somerset Archæological Society, and Director of Excavations at Glastonbury Abbey, dug outside the north wall in 1911. But he found no trace of walling or foundation trenches, and the search was finally abandoned.

FIVE YEARS PASSED without further attempt to locate the site of the destroyed chapel. And then one day in 1916 Bond chanced to meet an old friend, John Alleyne, who possessed the gift of automatic writing. World War I, then raging, had greatly increased interest in psychic matters, and the two men decided to resume their experiments in automatic writing. Their previous efforts had been very successful; in 1908 the site of the Abbey's Edgar Chapel had been discovered just where the automatic scripts said it was, with the stated dimensions also being correct.

Bond's remarkable book, *The Gate of Remembrance,* gives many of the actual messages received from those who said they had lived in the Abbey four hundred years before. Richard Beere, abbot from 1493 to 1524, furnished much helpful information as did Johannes Bryant, monk and stonemason, who said he died there in 1533.

While Everard Feilding, Secretary of the Society for Psychical Research (London), and others knew that the automatic scripts were obtained before the digging began, the messages were not made public until after the Edgar Chapel site had been found. Consequently, the professional skeptics could easily assert that the communications

were received after the chapel location had been discovered. Bond and Alleyne were therefore determined to publish any new scripts *before* putting spade to earth in search for the Loretto Chapel.

For the automatic writing they worked as a team. Bond steadied the paper with his left hand while his right rested lightly on the back of Alleyne's hand which held the pencil. At many of their sittings Bond would ask questions and then Alleyne's pencil would begin to move. As the writing continued they would talk casually about matters far removed from the Abbey.

At the very first sitting in the new series, on December 4, 1916, an interesting message came through signed by "Thesiger." This apparently was the same "Camillus, Thesiger" (Camel, Treasurer to Abbot Beere) who had communicated some years before. The Loretto Chapel, he said, was 31½ feet *away* from the church. This surprising information was in sharp contradiction to Leland's statement that the Chapel was "joining to the north body of the church." Camel also explained that the Chapel was "forty feet by twenty or thereabouts." The writing then changed to a different hand which stated: "Ye did not go far enough beyond the bank which they cast up there. It was full five feet in . . ." This, of course, referred to the 1911 excavating which ended in failure.

The bank was mentioned again during a sitting on August 16, 1917. Deep by the bank, said the communicator, was the wall where the fathers used to sit in their old age. The destroyers of the Abbey covered this wall at the west end of Loretto Chapel with dirt to make a bank six feet high, thus saving the wall "for all tyme." These statements with many others received in 1916-17 were published in the February, 1918 edition of *The Gate of Remembrance*—long before the actual excavating began. And then, after years of inactivity, digging into the bank was resumed in August, 1919—this time to a greater depth, about five feet from the bottom edge as suggested in the script of December 4, 1916.

IN LESS THAN TWO HOURS the shovelers encountered masonry, and the following day they uncovered a well-built foundation of rough

stonework forming the southwest corner of a building. Further digging revealed that the wall running east from the corner (the south wall) had been broken a short distance from the corner and all stonework removed. But the wall running north from the corner (the *west* wall) was found to be in much better condition. After clearing, the entire length of this west wall was revealed on the rough stone footings. When cold weather ended the 1919 digging season, Bond had sufficient data to draw a tentative diagram of the whole Chapel for the Somerset Archaeological Society.

The following summer saw considerable digging at the eastern end of the site to complete the job. And when finished, *the only perfect foundation remaining of the entire Chapel was the west wall*—which had been saved "for all tyme," just as the script stated three years before. The location of the Chapel was found to be 31½ feet away from the north wall of the church (measured from the nave, the inner side of the wall), as Camel had said. And his estimate of "forty feet by twenty or thereabouts" was the correct external dimensions of the Chapel.

Thus ended a most remarkable case in which medieval facts *known to no living person* were secured by psychic means.

BUT LIKE MANY ANOTHER PIONEER, Frederick Bligh Bond received more abuse than applause for his efforts. Archaeologists did not take at all kindly to his new "tool"—automatic writing; and some clergymen were furious. One church publication said he had access to a secret document, and mentioned the earlier Edgar excavation while neglecting the Loretto success.

Bond explained that he had not seen the document referred to until two years after the Edgar Chapel site was discovered; and the document gave the position and dimensions, not of the Edgar Chapel but the Chapel of St. Dunstan. Although he got an apology from the magazine, the damage was done. In 1922 his Directorship of Excavations at the Abbey was cancelled. The critics were never able to present the slightest evidence that the location and dimensions of the Loretto Chapel were known to any living person prior to

its discovery in 1919. And to this day the only source of factual information is the Bond and Alleyne automatic scripts.

Bond continued what he called his psychic "experiments" and, with the assistance of a different sensitive, secured information purported to be about the earlier history of Glastonbury Abbey. This he put into another fascinating book, *The Company of Avalon,* published in 1924.

BUT TO RETURN to those scripts produced during the period from 1907 to 1919; what was the source of the helpful knowledge—the locations and measurements which subsequent digging proved to be correct? Did the automatist, John Alleyne, tune in a Cosmic Memory, a Universal Mind? Or was the information furnished by those best qualified to give such facts—the people who did the actual building centuries before?

It is difficult indeed to put aside the spirit hypothesis and to truly believe that this knowledge did not come from discarnate individuals. First, the handwriting often changed as a new communicating intelligence began to "speak," indicating that different minds were trying to help. Plans and sketches were also furnished. Secondly, the language varied. Statements were made in modern English, medieval English, and a monkish type of Low-Latin. The Latin seems to be just the sort of jargon that would be used by those whose knowledge of the language was confined to what they understood of the service-books. And there was one occasion when language proved an insurmountable barrier. The communicator said, "Awfold, ye Saxon hath tried, but he knows not ye tongue. He . . . of olden tyme . . . sayth he hadde a house or housen in wattlework and a church within the forte." It is interesting to note that Bond reports: "the blackened wattlework was found at a great depth in the clay" [during the excavation which located the Edgar Chapel]. Thirdly, much irrelevant information was volunteered (particularly by and about one Johannes Bryant) which had absolutely nothing to do with lost chapels. This was the sort of personal gossip often injected when a group of people are chatting.

Johannes Bryant, we are told, was a fat, jolly, nature-lover who liked to wander away from the Abbey, often fishing in the mere. But "the Abbot winked at it for he knew full well that it was good for him." Johannes himself said there were 347 people in the monastery and he "didde sleepe on the south side, hard by the great gabell [where] at night the sound of many waters refreshed ye parched soil. From tower and from high roofes the sound came like the sound of waterfloods."

Quite surprising was the story of ale served to the visiting king. Johannes evidently had more than enough for "he fell full sore and lay as one dead, and the King was right merrie. 'See,' he said, 'how heavy lies the good ale on this poor roysterer.' " His Majesty wanted the party to continue, however, and "called for more brown ale such as we in ye Abbey were wont to brew." But keeping the Royal group well supplied must have greatly reduced the stock on hand. "Alas!" said the communicator, "that soe much of good ale was squandered for a King's pastime!" Afterwards to Johannes, "saith Father Abbot, 'ye have disgraced us before ye kinge, and he will not remember us in the day of our adversity.' Whereat," concluded the communicator, "there went more paternosters and much penance in claustro."

Of course, the most evidential bit of unsought information is the statement about the west wall of Loretto Chapel being saved "for all tyme." No living individual knew that the long-hidden foundation of this ancient wall was still in good shape. And Bond and Alleyne were certainly not inquiring about the present condition of any particular portion of the Chapel. They wanted the location and dimensions so they could dig and see for themselves.

Here, the initiative—the desire to offer a surprising fact about a certain wall—seems clearly to come from intelligence on the other side of death. And this was not merely knowledge of the past. It was up-to-the-minute information from someone who knew the present condition of the foundation.

In this unusual case there is such good evidence of memory and identity surviving bodily death that it seems to be actual com-

munication from the deceased. And until convincing evidence to the contrary is presented, this impartial observer can reach no other conclusion but that the requested information and unsought gossip came from discarnate individuals. On this point the script dated March 23, 1919 specifically states: "Is it not clear and patent to you now that there is a great cloud of witnesses who dwell beyond your ken and yet in your midst as raindrops in an all-pervading ocean of spirit; not absorbed in Nirvana, as the Esoterics assert, nor lost to a sense of Personality and Individuality, but actual individual drops . . .?"

Though she allegedly ate no food, Therese Neumann lived, and puzzled the doctors who investigated her strange case

DID THEY SURVIVE WITHOUT FOOD?

George Zorab

ABSTENTION from food and drink for a few weeks while still retaining some degree of bodily health and activity is of rare occurrence. Still it has occurred, and such abstention cannot therefore be regarded as impossible for human beings. But an abstinence from nourishment for a period of many months or even years may indeed be considered impossible to carry out. Should such a feat of inedia—*not eating* from the Latin *in* + *edere*—occur, there would be every reason to claim that a miracle had come to pass. There would be every reason to believe that direct divine intervention had obviated the necessities of biological metabolism.

Let us examine a claim to the miracle of inedia that was made in the period between World War I and World War II. It was said that Therese Neumann, a Roman Catholic living in the Bavarian village of Konnersreuth, had so reduced her food and drink intake that she lived and throve on virtually nothing in the way of ordinary nourishment. It was rumored that certain bodily secretions, urine

and feces, resulting from the intake of ordinary nourishment, were reduced to negligible quantities.

This Therese Neumann manifested recurrent stigmata, and people in their religious fervor flocked to witness the curious phenomena of bleeding and formation of wounds on her limbs which imitated the wounds inflicted on Jesus during the Passion. There were other marvellous happenings during Therese's ecstasies. For example, Therese, it was alleged, spoke in Aramaic when she believed herself to be present at the Crucifixion although this language was completely unknown to her in her ordinary life. But it was her alleged inedia that made the greatest impression on the scientific world. In medical circles it was contended that if this abstinence from all food and drink for months at a stretch could be proved, it would mean that at last we would face an incontestable biological miracle, one that contravened everything we had learned about physiological ways.

Ecclesiastical authorities were as usual very wary of acknowledging a miracle which according to Roman Catholic doctrine can be brought about only by direct divine intervention. Consequently they were doubtful about the phenomena of Therese. The modern Church does not consider stigmatization by itself to be a miracle nor does it regard the stigmatized person as one on whom God has bestowed special favors. But inedia, maintained for several months or years without the symptoms of progressive emaciation and starvation, is quite a different matter. A true case of inedia would have to be classified as miraculous. In order to prove or disprove Therese's claim of complete abstinence from food and drink, the Church ordered that she should be closely observed for two weeks by four Franciscan nuns. Three of the nuns were trained hospital nurses.

Therese's inedia did not begin suddenly but set in gradually. There appeared to be a paralysis of the muscles employed in the process of swallowing. Therese was also subject to paralysis of her limbs and to blindness, incapacities that had been diagnosed, and probably correctly, as of hysterical origin. That is to say, Therese *believed* that she was paralysed and acted accordingly, though

organically there was nothing the matter with her. This diagnosis was borne out by the fact that she suddenly recovered her eyesight and the use of her paralysed limbs on certain days, days that were connected with the canonization and celebration of the saint of her predilection.

For some years, it was alleged, Therese's food had been confined to milk, fruit juices, and water, but finally her oesophagus had refused even to pass liquid nourishment. From then on, her abstinence was alleged to be total with one exception: she swallowed a tiny portion of the Host during her daily communion, with a teaspoon of water to facilitate the swallowing.

From July 14 to July 28, 1927, Therese was closely observed by the four Franciscan nuns who had been given strict orders to watch her day and night and never to let her out of their sight. Daily they had to note down data about Therese's physiological condition; they recorded pulse-beat, secretions, vomiting, weight, etc.

In the course of the investigation some curious facts came to light. The urine which Therese passed contained a large amount of acetone and her breath smelled of this chemical product—clear indications of starvation. Her weight on July 14 when the surveillance began was 122 pounds. It fell to 112 pounds after the twenty-four hour period of her weekly ecstasy when she appeared to be in great pain and lost rather large quantities of blood, sweat, and other secretions. But in a few days, although according to the nuns she had taken no nourishment, her weight started to go up and at the end of the investigation (July 28) she again weighed 122 pounds, her normal weight.

German medical circles agreed that the observation of Therese had been conscientiously performed but there were doubts about whether the conditions were strict enough. It was felt that the observation was greatly handicapped by being performed in Therese's own home with her family around her at all times.

In Roman Catholic circles it was strongly felt that this investigation had been inconclusive. The evidence brought forward in favor of Therese's inedia was too weak for general acceptance. A devout

Catholic, Dr. J. Deutsch, surgeon and chief physician of the Trinity Hospital at Lippstad, Westphalia, pointed out that Therese's alleged abstinence from all food, except a small piece of the Host each day, would, if genuine, be a much greater marvel than the resurrection of Lazarus. With Lazarus a miracle occurred only once, the organs of the dead man merely resuming their natural functions. But with Therese, allegedly living for years without partaking of food, a fresh miracle must take place day after day, hour after hour. The world has never seen such a violation of the laws of nature, and we must therefore, said Dr. Deutsch, be absolutely certain that it has occurred. Before accepting a miracle, the fact should be so completely demonstrated that not the slightest doubt can exist with those who are competent to judge.

Because of this scepticism, the Bishop of Bavaria urged Therese to enter a university clinic and place herself under observation by the medical staff. To the great disappointment of a large number of people interested in the Konnersreuth case, Therese refused to comply with the Bishop's wish. Or rather, Therese took refuge behind her father's refusal to let her go to the clinic. She said that as a dutiful daughter she had to obey her father. In view of the extremely important question at stake, this seems to be a most remarkable attitude for a woman of thirty-four years to take.

The father's refusal and Therese's immediate acquiescence raised grave suspicions of the honesty of the Neumann family. It provided a good reason to suspect that Therese's inedia was nothing but a hoax. Many felt that Therese and her father knew that the hoax would be exposed once Therese was isolated in a hospital room and deprived of the help of members of her family in passing food surreptitiously to her. Many devout Roman Catholics, who had been staunch supporters of Therese's claims, were shocked to learn that Therese had defied the Bishop's wish. "How is it possible," they said, "that when Therese has the opportunity to make plain to every living man that God can and will perform a miracle, Therese and her parents refuse God this sign of His Presence just because Therese would feel somewhat forlorn in a strange clinic?"

This meant the end of Therese Neumann. Both the scientific and the religious circles turned away from her case. Although her abstinence from food and drink was said to have persisted, the serious doubts about her inedia were never dispelled and tarnished her reputation to the present.

THERE HAD BEEN an earlier case of alleged inedia, and this one we know was a fake. The case of the Dutch Protestant servant girl, Engeltje van der Vlies (1787-1853), resembled that of Therese Neumann in several ways. She claimed that she had not eaten or drunk for more than thirty years, but her autopsy gave the lie to this allegation.

Engeltje's corpse was very emaciated. It weighed only 29 at Pijnacker, a village about ten miles from The Hague. She seems always to have been a small eater but in 1818—when she was thirty-one years old—she began to abstain altogether from eating solid food stuffs. In March 1822 she had dangerous attacks of convulsions, possibly of hysterical origin, and could not gulp down even a small quantity of water; apparently her throat was paralysed. Rumor went about that from then on the servant lived entirely without food or drink; it was rumored that all her metabolic secretions, urine and feces had ceased. People from surrounding towns and villages flocked to Pijnacker to see this great miracle with their own eyes.

The alleged inedia of this clergyman's servant made so great an impression on the Dutch public that a Government Medical Committee decided in 1826 to investigate the case. With the consent of Engeltje and her mistress, Engeltje was put under observation for four weeks in November, 1826, by four women recruited from a distant town. The women were given strict orders to watch Engeltje day and night to make sure that her claim to live normally without eating and drinking was a true one. These instructions seem to have been strictly followed; moreover, the observation was supervised by the clergyman's family doctor who had previously attended Engeltje during her illness. After four weeks, the four women declared under

oath that Engeltje had not had anything to eat or drink during that time. A report of the same tenor was drawn up and signed by the members of the Government Medical Committee, confirming the genuineness of Engeltje's inedia. Several writers upheld this verdict in reports on the miraculous case of the Pijnacker servant; here at last, they said, we have a clear example of a human being alive and active after going many years without food and drink. How mistaken they proved to be!

Engeltje van der Vlies died on December 23, 1853, in the village where she had lived and worked for at least forty years. When her death was reported to the same medical committee that had ordered her investigation in 1826, they thought that an excellent opportunity had arrived for lifting a corner of the veil over the secret of Engeltje's inedia. They ordered that an autopsy should be performed. On December 25, forty-seven hours after Engeltje's death, Dr. J. H. Halbertsma, Leyden Professor of Anatomy, performed the autopsy in the school at Pijnacker.

Engeltje's corpse was very emaciated. It weighed only 29 pounds, and it measured only four feet eight inches. The principal organs showed no abnormalities. The oesophagus, however, was so constricted in a certain place that the tip of one's little finger could not pass through. Still, this opening was large enough for the intake of all kinds of liquid food-stuffs.

What gave the fake away was the intestines. In the small intestine a large quantity of small farinaceous globules was detected. A mass of well-developed feces was found lodged in the colon. The appendix was filled with remains of animal and vegetable foodstuffs. Thus it was proved beyond a doubt: Engeltje did eat. Perhaps she ate in very small quantities but she had taken in sufficient amounts to keep her going. She was no miracle.

These cases of apparent inedia—Engeltje and Therese—teach us one thing, and that is that the existence of miraculous inedia cannot be proven by keeping the patient under strict observation for two to four weeks. Experience indicates that an investigation of this nature must last at least eight weeks or sixty days before a

conclusion on the character of the abstinence—a prodigy of nature or not—can be justified.

It is true that Charles Richet, Nobel prize winner of 1913, reported about 1930, in connection with the Therese Neumann case, that his experiments with hysterical persons had indicated that their metabolism could be greatly reduced for weeks at a time without seriously affecting their health. Nevertheless, as matters stand today, there is no case for inedia. All we can say is: not proven!

$1,000 TREATISE AWARD

An award of $1,000 has been offered by the Parapsychology Foundation, Inc., for the best treatise concerning parapsychology and its relation to other scientific disciplines.

The treatise must be original, and may include previously unpublished research data. Entries must be submitted by December 15, 1961, and the winner will be announced by April 30, 1962.

The aim of the award is to encourage technically competent researchers to formulate a theoretical conception of presently unknown processes or states of which allegedly paranormal phenomena are manifestations. Further information and entry blanks may be obtained from the Parapsychology Foundation, Inc., 29 West 57th St., New York 19, New York.

A noted professor and psychic researcher turns octogenarian, and anticipates death as a "sort of laboratory experiment"

A TRIBUTE TO C. J. DUCASSE

A SCHOLAR AND PSYCHIC RESEARCHER, whose articles and reviews have appeared many times on these pages, celebrated his eightieth birthday last July 6—he is Dr. C. J. Ducasse, Professor Emeritus of Philosophy at Brown University, Providence, Rhode Island. While in obvious good health and well on the way to one hundred, Ducasse says that he looks forward to death as "a sort of laboratory experiment" in the study of human survival; at least, he adds, "I shall then find out the truth for myself.'

Dr. Ducasse was Chairman of the Philosophy Department at Brown from 1930 until 1951, and acting dean of the Graduate School from 1947 to 1949. He has also taught at summer schools of the Universities of California, Michigan, Chicago, Cornell and Columbia. He has published numerous books, and articles for professional journals, and is a former president of the American Philosophical Association and the American Society for Aesthetics.

When C. J. Ducasse relinquished the chairmanship of the philosophy department at Brown University in 1951, he had reached the mandatory retirement age of 70. But because of his standing in his field and wide popularity with students, he was allowed to continue teaching part-time.

"Technically I was retired, but not in practice," is the way he put it. In 1958 he was again retired, after 32 years of teaching in the school, and the Brown Corporation marked the occasion by establishing the Curt John Ducasse Premium in Metaphysics, as "a perpetual reminder of his distinguished contribution to the university." He has continued his distinguished contribution to the subject as a lecturer at New York University since then, and as the author of the recently published *A Critical Examination of The Belief in a Life After Death,* Springfield, Ill., 1961.

Ducasse began his interest in the paranormal at the age of 12, when, as a schoolboy in his native France, he visited a clairvoyant with his mother. He was three-quarters French, his maternal grandfather being a German painter; and his father was a sea captain. He was educated in France and in England, at first intending to become an engineer, but in 1900, at the age of 19, he decided to see the world first, and took off for Mexico. He lived there and in New York City, and eventually landed in Seattle, Washington. There his quickly developing interest in philosophy led him to enter the University of Washington (with advanced standing, because of his French and English schooling). After receiving his bachelor's and master's degrees there and his Ph.D. degree from Harvard in 1912, he went back to the University of Washington. He taught philosophy and psychology there until 1926, when he went to Brown.

DUCASSE AND HIS WIFE, who would be an artist of renown were she not so retiring about showing her paintings, live in a white clapboard cottage in Riverside, a suburb of Providence. They take great pleasure in their home and garden, and in the birds and animals which abound in their yard. When he has time from his scholastic duties, Professor Ducasse enjoys woodworking and jewelry-making.

But his pet avocation has always been his psychical research, approached from a strictly scientific point of view—which he terms as "neither the will to believe nor the will to disbelieve but the will to investigate." He stresses that the one thing he wants to guard against is being dogmatic, and that he is guided only by "the passion to know the truth."

"In my own life time," he told a reporter for the *Providence Evening Bulletin* a few years ago, "the view of the universe entertained by science has changed tremendously. Many of the things we know and do today would have seemed utterly impossible, Buck Rogers stuff, when I was a high school student in France 65 years ago. Still, when a radically novel idea or phenomenon presents itself, it is generally unwelcome to the science of its day unless it obviously resolves some existing doubt or difficulty. If, on the contrary, it seems to clash with accepted assumptions or theories, then it is met with hostility and is either ignored, derided or denied out of hand. Such treatment is that which many people, who think the horizon of the natural scientist embraces all there is, accord to reports of psychic or paranormal phenomena."

Possibly because he is only a part-time observer of paranormal phenomena, Professor Ducasse does not draw any definite conclusions from his own observations in this field, but he does confess that "It's difficult to laugh off the testimony we have from careful investigators."

"The argument," he says, "that death must extinguish the mind, since all of its manifestations then cease, ignores altogether the considerable amount of evidence to the contrary, gathered over many years and carefully checked by the Society for Psychical Research. Although some of the facts recorded by psychical research constitute strong evidence of survival, they cannot be said to establish it beyond question. But they do show that we need to revise rather radically in some respects our ordinary ideas of what is and is not possible in nature."

As the drumbeats grew louder, the oracle danced frenziedly, and then chanted accurate predictions of future happenings

HIMALAYAN ORACLE

Wilfrid Noyce

AMONG really high mountains many things seem possible which in the plains would be absurd. I have only once found myself in Tibet, and then only for two days, above the snow-line. But I knew then, looking over the endless brown and grey plains, capped with fairy castles of snow, that on this highest upland of the world strange things could happen: things which defy both physical laws and the elaborate systems that western scientists build for western man. Later, in Sola Khumbu, the district of Nepal that lies in the shadow of Everest, I saw black dots in the great rock faces high above; caves, so the Sherpas said, where anchorites lived for years and in which they could perform miracles.

The atmosphere of Hunza last year was different. Hunza is a tiny mountain state in the Karakoram, the giant range in which the northwestern Himalayas culminate, and which includes the second summit of the world. Lying itself in Pakistan, Hunza tails off towards

mountainous China to the northeast and mountainous Russia to the northwest. The country is really a narrow strip bordering the Hunza River, a tributary of the Gilgit, which itself is a tributary of the Indus. It is some 80 miles long and nowhere more than a few miles wide.

There is nothing extraordinary about that. Perhaps the country is unusually beautiful: terraced fields of corn with poplars, apricots and walnuts along its paths. A land of "just enough" where every square foot is cultivated, because the mountains, going up to over 24,000 feet, hem it on one side, while the great torrent, two hundred feet deep in its crumbling bed, is a barrier on the other. Beyond the torrent lies the state of Nagar, an old enemy. And one might pass the Hunzas by as an ordinary, hard-working hill people—until one looks at them.

HUNZAS ARE TALL and often handsome, particularly the women, in an aquiline way. That is a little strange. It is much stranger that their hair and eyes are very often light, and one would take many of them for Europeans. To look at, they are unlike any Eastern people that I know, and where they come from is a mystery. They themselves believe firmly that they are descended from three wandering soldiers of Alexander the Great; or even, as one legend has it, from Alexander himself and a fairy who descended from the mountains specially to create the Hunza race. Certainly their language, Burushaski, is unlike that of any other Indo-European people. The nearest language to it in the world, according to Mrs. E. O. Lorimer, author of *Language-Hunting in the Karacoram* (London 1939), is Welsh.

This kinship with the Greek and the Welsh, both nations that have honored the bardic and prophetic, gave to our experience of the Hunza oracle a particular zest. As I have said, we did not expect him here, in the green fields 8,000 feet up, of Baltit, the seat of government, where we were staying. The reason for our surprise may simply have been that we were on our way back from an expedition; we had climbed a mountain of some 25,400 feet and lived for weeks on bare glaciers. Therefore Hunza, with its grapes and peaches and

even palace, seemed more civilized than it in fact was. We had lost our acclimatisation to the weird and wonderful. But I am more inclined to think that we only saw one part of Hunza, indeed less than half its extent. A whole strip of it reaches towards China, to the northeast, and this we did not see. We did know that the *bitan,* or oracle, came from a village some way off.

It was the *Mir,* or Ruler, who offered us the spectacle of a bitan. The Mir is absolute lord of his people and told us himself that since a treaty with Pakistan, only foreign affairs, defense and communications come under Pakistan control. The present Mir has travelled widely and knows Europe, particularly Britain and the South of France. He did not look a person addicted to primitive beliefs. To our disappointment, he was dressed generally in bow tie, sports jacket and flannel trousers made for him in the West End of London. In his country he is the Lord, the father of his people, and what he says goes.

ON THE AFTERNOON on which the bitan was summoned to perform, we were bidden to tea at the Palace. Here the Mir and his Rani entertained us royally at many a meal during our stay. The performance, or ceremony, was to take place on the volleyball ground just below. (At this game, second only to polo, the expedition has been defeated by the Mir and his palace staff in the best of three fierce matches.) The idea of an oracle holding forth under such conditions seemed as improbable as a prophet in Piccadilly.

At tea the Mir's nephew explained to us that bitans are ordinary people, but recognized early in life by certain signs. They will not drink cow's milk, and are revolted by anything coming from a cow. A bitan suffers from headaches and is very fearful; he gets easily unconscious—which means that he is trying to escape into fairyland. When a person becomes a full-fledged bitan, so to speak, he is given the sweet blood of a small goat to drink. This blood he sucks from the head of the goat, and to him it tastes like milk. Once a man is recognized as a bitan he lives an odd life. He does a job, apart from the special occasions when he is called upon to perform, but is re-

garded by his fellows as different; not at all as superior, but as a being set apart by his own gift.

It was time for the performance. Before it, we were told, the bitan has asked the Mir for permission to perform, since the ordeal of the juniper smoke can kill, and no human life may be taken without the Mir's permission. On one side of the volley-ball ground sat the Mir, his relatives and ourselves. Round the other three sides were seated the men and boys of the district, encouraged by four or five "cheer masters" with long sticks to keep up a continuous singing and shouting. On the slopes above, among the apricot trees, women and girls fluttered like gay butterflies, watching from afar. In front of the crowd opposite to us were squatted the four musicians, performing throughout on two drums and two home-made flutes.

AT LAST four men appeared, dragging into the arena a figure dressed in white, who seemed to be resisting violently. The bitan was a small man, sharp featured—an inconspicuous Hunza, one would have said. A big tray of burning juniper twigs was put before him, emitting a strong smoke. Two stalwarts seized his head and held it down, in the smoke. Every so often he seemed to wriggle free and rear up, looking at the sky. The drums beat. The people shouted. After almost five minutes of this he broke away and ran with his hands behind him round and round. The movements of the dance which followed were strange, stylised and yet individual, sometimes fast, sometimes slow, sometimes with the arms outstretched like the wings of a bird, sometimes held close to his sides. Sometimes he turned and twisted, writhing almost as if to be free of something. Almost always he was looking at the sky.

After perhaps ten minutes the bitan ran to the drums and put his ear against each of them in turn. The champion drummer of the valley, whom I had met in his village the day before, he appeared to reject; and the champion drummer looked none too pleased. He held his ear to the other drum, and after a minute or two burst into a sing-song chant, remaining bent, with arm stretched out behind him. Comparative silence reigned until he had finished. Then he started

another wild dance, returning to the drum to listen and to chant. In all, he did three dances, varying a little in theme but not greatly so far as I could see, and utttered three chants.

FINALLY, at no obvious prearranged point, a headman came out and seized him with both arms round the waist. He was dragged struggling from the arena, where men stood ready to splash his face with water.

The Mir's nephew explained. The bitan looks skyward, because that is where the fairies are. His motions are a reflection of *their* dance. Once, he said, a bitan kept trying to dance on one leg. The reason for this was that his fairy had only one leg, and he must dance that way too. He put his ear to each of the drums, to find out through which of them the fairies would be speaking to him.

Then he chanted what the fairies told him, not in Burushaski but in Shina, the language of Gilgit and of villages down the valley. There is great trouble in Kashmir ran the first chant. But the leaders will meet and things will turn out well, continued the second.

"He's been reading his papers," I said. We too could have prophesied that Mr. Nehru would be coming to Pakistan, on September 19, to discuss Kashmir, among other things, with Field-Marshal Ayub Khan.

"No, he is an uneducated man," said the Mir's nephew. "He knows nothing of Kashmir and he has never heard of Mr. Nehru. The fairies have told him."

The third chant concerned the Mir. The Mir is a good ruler, ran the theme, and he looks after his people. But there are bad men who take advantage of his generosity. They must not do that, or trouble will come.

I did not like to enquire too far into this piece of local politics.

Next day the bitan came to see our doctor, complaining of a fever. This had prevented him, he said, from dancing as well as he would have liked. He had a carpet to sell. Seen close up, he was a very ordinary man—apart from his eyes. They seemed to be looking far away, over the top of you. Or was that imagination? You may

take him as you will. I am no expert on oracles, but he intrigued me. The Delphic oracle of Greece, too, was inspired by smoke, and here these Hunzas of the Grecian profile seemed to be following the Pythian footsteps. Even the ambiguous terms of the prophecies, like those of many a fortune teller, had some kinship with the Delphic riddler. Our expedition, comprising a schoolmaster, a plumber, a physical education instructor, a shopfitter, a botanist, a research student and a doctor, was divided. Most suspended judgment. Don Whillans, the plumber, was frankly amused.

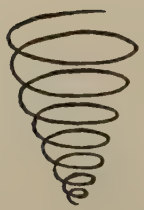
"The funniest part of the whole thing is the way they believe it themselves. They really do, you know."

That evening the Mir told us of a poltergeist that had troubled his relatives and particularly, I think, his sister. All manner of traps and tricks had worried the poor lady into a prolonged illness, despite every attempt at exorcism. But their belief in oracles and poltergeists has nothing to do, so far as I know, with the official religion of the Hunzas, who are an Ismaeli sect of the Muslim faith. The Nagars, across the river, are strict Shias and go directly to the Prophet as the one source and fountainhead of their religion. They are a gloomy people, wearing sombre clothes and never drinking strong drink. They live on a north-facing slope, and the Hunzas, who live opposite on a south-facing slope have a saying: "Their caps are black and their cloaks are black and their mosques are black and by Allah their hearts are black."

The Hunzas are a cheerful folk and brew their own liquor (I am not saying that drink is either good or bad for the character). They acknowledge the Aga Khan as their Prophet and supreme spiritual head. Once again, through this acknowledgement, a breath from the outer world seems to blow in among this charmingly simple people. Last August the Hunza River flooded heavily and the jeep track recently constructed up the valley had been washed away in many places. As we walked to Gilgit, after bidding farewell to an unforgettable landscape, we found gangs at work with pick and shovel. On October 20 the then Aga Khan was to pay his very first visit to the state of Hunza. And there was no road! Already,

while we were at Baltit, an aeroplane had tried unsuccessfully to land on the polo ground. But with six weeks to go, and strong arms, there was still hope.

We left them at it, and I still do not know whether the Aga Khan got through. Whether he did or no, he was a symbol to me of the two faces of Hunza. A person sophisticated perhaps, a man with one foot in the west. But he was still the spiritual leader of a remote little mountain people in an odd corner of Asia. He would still deliver to them the traditional sermon. We could not help hoping that with time and better communications the sophisticated would not obliterate the primitive; we hoped that the bitans of Hunza would survive.



When a medium tells us accurate information about the dead, is she communicating with the deceased or reading our minds?

NEW METHODS OF PARAPSYCHOLOGY

Marian L. Nester

FOR AS LONG as man has lived, he has sought proof of survival of the spirit after death. He has appealed to "magicians" and "witches," to "medicine men" and "sorcerers," and now, in modern times, to "mediums" and "sensitives," for messages that would convince him of his immortality.

Often, he has been rewarded with communications which allegedly come from the deceased. His reactions, in such cases, have usually fallen into one of two categories. The skeptics charge fraud or conspiracy; the believers accept the medium's statements as proof of life after death.

Modern parapsychology, however, has made black-and-white explanations inadequate. In the past thirty years, tremendous progress has been made in the study of extra-sensory perception, and much has been learned about telepathy and clairvoyance.

It has been shrewdly suggested that a medium's knowledge of deceased persons may often come, not from the spirit of the dead,

but from the mind of the "sitter," the person who comes to the medium for a sitting. In other words, is the medium communicating with the dead, or is he reading the mind of the sitter? How often is ESP the answer? To answer these questions, a long-range research program is being conducted by the Parapsychology Foundation in New York City, under the supervision of Dr. Karlis Osis.

Before the pioneer work of J. B. Rhine, comparatively little was known about telepathy and clairvoyance—what H. H. Price has called "This-World-ESP." Mediumistic utterances tended, barring fraud, to be accepted as "communications" from the dead. But with modern explorations of the range of extra-sensory perception the situation has radically changed.

For one thing, methods have been developed for appraising and analyzing this verbal material. H. F. Saltmarsh made the first attempts in 1930. J. G. Pratt, W. R. Birge, and Gertrude Schmeidler have followed, using modern statistical methods. Besides this methodology of appraisal, researchers have worked out ways to separate medium from sitter, for it has long been known that in a valid, objective study of this sort of communication, the interested sitter should be separated from the sensitive. Both methods of analysis are being utilized in the long-range research project of the Parapsychology Foundation.

To see the new methodology in operation, let's accompany a Parapsychology Foundation researcher as he presses the doorbell of a medium in New York City. The researcher has made an appointment in the usual way but this is not to be an ordinary sitting; it is to be a preliminary to scientific research. No trumpets are going to be levitated, and indeed no trance is to be involved. For this is a mental or subjective sensitive; she will, in her reading, tell the sitter what impressions she obtained in what is at most a slightly dissociated state.

The two participants sit down on either side of a desk in the medium's pleasant apartment and talk for a few minutes. Then the medium, closing her eyes, begins to give her impressions—of the sitter's life, personality, ambitions. The researcher says little, but

even so some quite clear pictures of his interests and home surroundings seem to be emerging. From time to time the medium mentions other people "around him," who were "on the other side," and reports what they are saying. After a while there come initials and names, and he is interested to hear some rather unusual family nicknames. As the hour progresses, the sensitive seems to probe more deeply and to make more personal and specific statements. There are a few prognoses of coming events.

ANOTHER MEDIUM, another sitter, would produce a somewhat different content, but in general it would probably sound much like the foregoing reading. Some mediums speak in practical, down-to-earth terms, while others may stress the spiritual. Not all, as a matter of fact, consider themselves "mediums" in the sense of receiving messages from the deceased. In fact, some sensitives rule this out, preferring to consider their expression as strictly extrasensory perception (ESP), on this side of the "veil." However that may be, people are known to go to mediums for diverse reasons. Perhaps they are mourning a recent death and want comfort, to feel in touch with the deceased, or seek indications for future plans. They may, of course, be curiosity seekers—or they may just be interested in the phenomenon of mediumship.

The mediums with whom the Parapsychology Foundation is working in this experiment are in a waking or only slightly dissociated state, so that the sitter can make comments, ask and answer questions, instead of talking with a "control" who speaks through an entranced sensitive. What we have here is in some ways more like an ordinary conversation.

But it is not really only a conversation. Many a sitter (in a personal sitting) has been amazed to realize that the medium was describing very vividly his state of mind. He himself might not have been really aware of his own mood; it had been latent, unspecified, semi-conscious and only partly realized—until she described it to him! Most striking indeed is this beyond-normal ability to put a finger on "pre-conscious" moods and to clarify them.

However, in the next visit that the researcher made to the medium, he did not receive a personal reading. Instead he brought with him the names of some people he had never met and of whom the medium knew nothing. For this was to be a "proxy sitting."

AS WAS NOTED earlier, it is important that in valid, objective study of this sort of communication, the interested sitter should be separated from the sensitive. Dr. Karlis Osis, Director of Research at the Parapsychology Foundation, described the basis for the experiment in a TOMORROW article, ("New Research on Survival After Death," Spring 1958). He remarked: "It has been clearly established that in a number of instances the message did not come from a spirit but was received telepathically by the medium from the sitter."

The possibility has to be ruled out that the medium's ESP may tap the memory of the sitter, and to do this, the two central characters in this drama must be separated.

One way to do this is by "proxy sittings," wherein the person seeking a message does not himself meet with the medium but is represented by a substitute, the proxy sitter. If the latter knows nothing about the absent sitter except his name (given by the experimenter), he cannot possibly give any clues, conscious or unconscious, far less ask leading questions. All he can do is to be an objective and careful questioner, seeking to help the sensitive in clarifying and making more specific her paranormal impressions.

Sometimes in these experiments "appointment sittings" are used. Here the absent sitter makes a "date" with a communicator (someone close to him who is deceased), asking him to "come in" at a certain hour, when a channel will be open for him. In this case the proxy sitter will know only the name of the communicator, nothing else. He gives this to the medium at the appointed time, and the reading then will be concerned with material about or messages from the communicator. As always, a tape recording or detailed notes are made, and a typescript of this is sent to the absent sitter.

So this proxy situation has set up at least a partial barrier between the medium's ESP and the absent sitter's mind. It is now

harder to assume telepathy as a basis for the statements—though research still does not know how far afield ESP *can* range.

NOW THE ORIGINAL absent sitter must decide whether the statements are meaningful to *him*. Here again laboratory approaches are being evolved, for it is recognized how "elastic" these readings can be, how they can apply to many people, and are often stated in general terms all too easily applied to any individual's own case. If you look at a reading meant for someone else, you will probably see that many of the items could be considered as applicable to you, even when you were not in the picture at all! An interested sitter may think the sensitive has made a "hit," describing something accurately for him, but can he really be sure that another sitter, hearing the same statement, would not apply it subjectively to his own circumstances? It is, of course, easy to see how "J" will mean Uncle Jack to one person and little Jane to another. "A journey," "a little white house," "a change of outlook," can apply to many people. And even more complex items can be interpreted to conform to one's own point of view, which is by nature so personal. One sitter may think "a leather couch" identifies a reading as surely directed to him; to another, it seems that nobody but his father ever used the phrase, "Atta boy!"

To get around this quite difficult corner, there is one first aid to objectiveness: prevent the distant sitter from knowing which reading *was* for him. If he is not told which of four or five readings was meant for him, he can more readily assess each item in a larger frame: "Does that statement really sound as if it were for me, significant in my particular life? Or am I taking something that could really apply to almost anybody, and forgetting that many other people probably have had a similar experience?"

Conversely, experimenters would consider as impressive such statements as the following, which, if they turned out to be hits, are so unusual as to be really significant:

"He had four children, two sets of twins. After being a lawyer for twenty-five years he started studying for the ministry. Part of

his house had been moved to the other side of the road. He died of typhoid in 1921."

Methods have been developed of assigning "weights" to statements; that is, it is known empirically that names beginning with R are more common than those beginning with Z; that fewer women are named Miranda than Elizabeth; that in the United States more people die of heart disease than of smallpox. So each reading can be given a weight and each reading a score by adding up these weights. Specific dates would be important, as would double names. Various categories have been explored to find out about these "empirical probabilities" against which to measure the readings.

IN THE PARAPSYCHOLOGY FOUNDATION'S long-range experiment, readings are made by a variety of sensitives for a large number of cooperating sitters, trying to throw light on this question of the significance of mediumistic statements. It is very important indeed, in the field of extra-sensory perception and its relation to the survival hypothesis, to know whether the statements are actually only those which any intuitive person might venture and an eager sitter attach to himself. Or, on the other hand, are unlikely facts being stated, facts which are in themselves significant and *not* easily applicable to everybody? That is one thing the experiments are designed to find out.

So, after the sitting has been held, several readings at one time are mailed, and the distant sitter (whose name or whose communicator's name was given to the medium) must mark each little item as Correct (Hit), Incorrect (Miss), Doubtful, or Especially Significant (applying to him and, he feels, not to anyone else). He is required to mark every item and to indicate which reading he feels is actually his. All these evaluations are then totted up and tabulated, by adding up the Hits and Significants, with the weight placed on those in the sitter's own reading. That is, if he marks as most correct a reading *not* meant for him, the total experimental score falls.

Conversely, if he gives a heavy rating to his own reading, and finds more accurate facts in it than in the others, a point is chalked

up for the intrinsic, objective meaningfulness of this type of mediumistic material. And there are some positive results, though the final findings will not be known for a long time—and then further research can be formulated.

In another approach to the same procedure, the content of the readings is analyzed so as to see how the particular medium is likely to slant her statements. Does she often speak of locations, of cause of death? Does she accurately give dates, ages, kind of occupation? It is possible to find out in which categories most of her correct statements fall, and where she makes most of her "hits." Now when, so to speak, the cream has been skimmed off, and the items in the successful categories separated out, the sitter can be asked to consider and rate only this concentrated "cream," where the sensitive is at her best.

MEDIUMISTIC IMPRESSIONS are evidently of all sorts and seem to involve all the senses. "I feel cold," the medium says, or "My leg aches," "My head is heavy." Or perhaps she hears words or sounds: "There's such a noise of loud machinery," or "I hear a child crying," or "He says we're all here and glad to see you." Maybe an entire scene comes into consciousness, with action and motion, or a static view: "a house under a pine tree, with a little stone path going up to the door." The sensitive often seems to smell definite odors, too, or subjectively feels emotions. Sometimes she displays amazing eidetic imagery and seems to see all details in perspective, as if the scene were actually there. If pressed by the sitter for more detail, she may be able to bring the picture more into focus and see more sharply, almost as if she were physically going closer.

If asked how she gets her impressions, she probably can only say that she "just gets them"—some more vividly than others. Perhaps this is not so extraordinary after all. Even in normal experience one gets impressions without knowing exactly how—of atmosphere, of one another's personalities, moods, intentions.

Of course, there is an element of training here: these gifted people, by concentration, study, guidance, have learned to develop

their power. Simply *using* it increases its intensity, I was told by one sensitive.

Nor does a medium automatically know how to interpret her imagery. Impressions often appear in a symbolic form and cannot be taken at face value. It is apparently by symbols that the unconscious speaks to the conscious, and the medium has to translate these into meaning. If communication with an entity on the "other side" is taking place, this too may assume the form of clairvoyant symbolism.

During one reading an image appeared of a prisoner in irons. But this did not necessarily refer to an actual jail; taken with other details it could have referred to a state of mental or spiritual confinement. In this connection it is worth noting how names are sometimes obtained. Though they are often heard clairaudiently, as if a voice were speaking them, in other cases they are apprehended visually as symbols: a slope to signify the name "Hill," for instance. One medium saw two sheets flapping on a line and found that the name Shietz was significant to the sitter. Another sensitive, in the same way, describes how the name "Prudence" arrived via a picture of a purse. An unusual name like Osis might conceivably emerge from the unconscious in the indirect symbolic form of a picture of an *Oasis*.

What seems to happen when paranormal impressions succeed in making themselves felt?

Though, as I have said, the sensitives who work in these experiments are not in trance, there does appear to be a mild form of automatism, more noticeable in some cases than others. As Mrs. F. S. Edsall writes in *The World of Psychic Phenomena* (1958), the conscious mind is like a strong light shining on the outside world. But now it is "turned down" and it is as if when the light is dimmed, "other interesting things" begin to be perceived, as they cannot be when full consciousness prevails. To put in another way, the threshold between the conscious and the subconscious is lowered, and in the process paranormal abilities improve. It may be a mild form of self-induced hypnosis. It is now that the sensitive's impressions come through, perhaps fragmentary but often vivid, so that they can be

described and interpreted. It is in this state, as indeed in dreams and drowsy states, that the medium's subconscious may reach out to that of the sitter she is speaking with, or perhaps to a distant sitter, or to a discarnate entity.

These impressions cannot be willed, but can be prepared for and encouraged. Perhaps it is primarily a question of "removal of interference." Some think that the paranormal knowledge is there all the time and has only to be released and brought to the surface. It is likely that the ancient crystal-gazers used the glass to help them dissociate from consciousness and let their subliminal impressions become available.

If you enter the Parapsychology Foundation laboratory room when it has been made ready for a research sitting, you will find a tape recorder, and for use if the medium chooses, a record player and a stand of colored lights. One aspect of research is the effort to identify the conditions helpful to the development of psychic powers. If it can be discovered what evokes the best results, great progress will have been made toward knowing the nature of this subtle, highly complex process.

Many factors are in operation. Each sensitive has her own preferences: one for soft organ music to start the session, another for a darkened room. What is essential? A study is being made of the effect of different colored lights: does the sensitive have a preference, and if so, are her results better in its presence? Experiments have been initiated to study the effect of hypnosis, drugs, oxygen, etc. But in the case of the mainly conscious sittings we are speaking of here, a major factor may be the *feeling* relationship between sitter and sensitive. This interpersonal psychical field is known to play a part in extra-sensory perception experiments. It may well be that some sitter-medium combinations get better results than others.

Conditions must be controlled as far as possible. But the evanescent power of paranormal imagery is not easy to turn off and on. It is not yet known how much difference is made by the factor of unfamiliarity. Can a medium come into a new environment, with a proxy sitter, and get results equal to those she obtains in her familiar

room, talking directly to the person emotionally involved? All this has to be studied, and it takes time.

MYSTERIOUS, TOO, is the reason why the power appears in some people and not in others (though some researchers think everybody has some latent extra-sensory ability). Probably no two sensitives have identical personal histories. The gift presents itself in different ways and at different times in life. Occasionally it seems to run in families.

I asked Miss A., one of the experimental mediums, "when did you discover that you had this ability to 'see' things beyond what most of us see?"

"I've had second sight ever since I was nine years old," she told me. "I remember because I 'saw' my grandmother's funeral several days before she even became ill. It was like a movie, all taking place in front of my eyes. My mother was shocked and told me not to make up such lies. But ever since then I have often seen events before they happened. Sometimes the pictures come to me as I lie in bed in the morning, preparing my mind for the day."

Miss A. is now a minister who holds a small group meeting every week. She gives messages and counsel, making use of her power of insight and visualization. She refuses, though, to tell fortunes. "When somebody asks me if he's going to pass his school exams I tell him to get to work, not ask me."

Mrs. B., on the other hand, had no psychic experiences whatever until her thirties, after a series of tragedies in her personal life. At that point she began to have vivid visions, so incomprehensible that she had to have them interpreted by a friend who was familiar with paranormal matters. Gradually Mrs. B. learned to manage her power and to put it to intelligible use. She learned how to clarify her impressions, preventing the power from "scattering," as she puts it. Besides the helpful sittings she has given to hundreds of people, she has had frequent spontaneous paranormal experiences. Once, standing on a street corner and about to cross, she distinctly heard a voice saying, "Don't budge—stay where you are!" Improving on

this advice she stepped backward, just in time to miss a violent collision of two cars at the crossing.

Eileen J. Garrett, President of the Parapsychology Foundation, possessed paranormal powers from earliest childhood. She has advanced her self-development in many directions, sometimes with the help of other people experienced in the field.

OF COURSE, the whole field of mediumship remains highly complex. But research nowadays has at its disposal new insights in psychology, parapsychology, statistics, physiology; new experimental approaches, new philosophical theories. Thirty years ago investigations tended to stress physical phenomena, *per se* complicated and hard to analyze. Modern research, such as the present project, chooses a simpler basis of operations with elements that can be more easily isolated for one-by-one study. The laboratory approach itself is a major factor, for as Hereward Carrington truly wrote: "An entirely detached attitude is the rarest thing in the world to encounter. The best that we can hope for is to (be) as detached and impersonal as possible."

The question asked by this research is not "is survival proved?" but simply "what happens?" The age-old claims for survival are being brought into the laboratory where they can be closely examined. And in this study, mediumistic readings have a special and useful place because they do lend themselves to objective analysis by known scientific methods.

The dog whined pitifully and the boys sat frozen with fear, as the ghostly figure walked down the staircase toward them

THE LEGEND OF DERRYMORE

Maurice Quinton

IN THE WINTER of 1920, a time of great trouble in Ireland, I returned to Derrymore for the Christmas holidays. I brought with me my cousin and good friend, Michael. Derrymore, a large stone house of castle-like proportions, with lofty rooms and drafty corridors, was located in the South of Ireland. It lay deep in the country, fifteen miles from a town, and three from our nearest neighbor.

It was Boxing Day. Michael and I, both fifteen years old and tired after a long day of hunting, had settled down in the Great Hall in front of a blazing fire. My parents had left early that morning on their annual visit to relatives, and were not expected back until late that night. One heavily shaded lamp lighted the area where we sat. The shadows danced on the old stone walls which reached up to the balcony on the second floor, and then on up to the roof. Just visible to our left was the wide sweep of the bottom of the staircase, and to our right the keyboard of the great pipe organ.

Derrymore had been the home of my family for centuries. The house and lands had come into our possession about the year 1510, with few changes taking place in the interval. Like most estates of that age, many legends had been woven around it. Only one, however, has persisted. This told how the final act of a terrible tragedy took place in the very room in which we were sitting.

WE SAT HALF DOZING with my terrier, Rory, stretched full length, asleep at our feet. All of us were warm and comfortable. Suddenly the dog sat up, growling deep in his throat. We saw him look quickly about the room, then stop and stare in the direction of the organ. Watching him intently, I saw the hackles rise on his neck and back, his lips curl up showing his teeth, and a look of fear come into his eyes. He growled again. Then very suddenly with a pitiful whine he was under my legs, shivering and cowering against the sofa. Michael and I were now sitting bolt upright staring at each other. I knew that something was very wrong and could well imagine that his heart was pounding like mine. I saw the color drain out of his face and felt my mouth go dry with fear. Then it happened.

Softly and imperceptibly the organ began playing. We were now staring—half hypnotized—at the keyboard where a figure slowly resolved itself into the shape of a man seated there.

He wore a high collared coat with lace at his throat and wrists, knee breeches and silk stockings. His head and face—in profile to our view—were not clear, seeming to be in shadow.

I knew at once however that it was the figure of my ancestor Henry Quinton, who died at that organ and in this room one hundred and sixty years ago. His own journal has told us of the tragedy that led to this moment. Also Father Kevin O'Sullivan, his friend and the village priest, had recorded not only finding him dead at his organ, but also finding the body of one other outside the house.

The music he was playing was beautiful and unearthly, the tempo and volume increasing until the huge hall was filled with sound. Abruptly it ended, bringing a silence far more terrifying

than the sound of the organ. I lifted my eyes and felt a shock run through me, as now the figure was sprawled motionless over the keyboard, his head resting on his arm.

"Oh my God, Maurice, look!" I heard Michael say in a low hoarse whisper, and following his gaze I saw the figure of a woman coming down the stairs.

I KNEW that this could only be Kathleen, whose poor body had been discovered outside the house by Father Kevin, just before he entered to find Henry as he was now. Kathleen had been ladies' maid to Henry's wife, and later nurse to their children. She had come to the family as a girl of fourteen from her home in the mountains of Connemarra. She was a remarkable woman, in that she was very lovely and had a character that matched her beauty. Her kindness and gentleness were known far and wide, and was dearly loved by all who came in contact with her.

She stood motionless at the bottom of the stairs for a second or two looking straight at the organ. I shrank back against the sofa realizing, that if she were to move toward that still figure, she would pass directly between where we were sitting and the fireplace. Now she was coming toward us with no sense of haste or urgency.

It was at this moment that an amazing thing happened. My fear vanished and was replaced by an intense feeling of sorrow and pity both for this lovely woman and what she was to find when she reached the organ. I knew with complete certainty that on that night, one hundred and sixty years ago, when Kathleen had come down those stairs, as we had seen her do on this night, she did not yet know that Henry was dead. At that moment I would have given anything to have had the power to stop her from reaching that poor still figure.

She passed very close, directly in front of us, and as she did so Rory came out from under my legs and watched her go by—apparently without fear. I saw her clearly. She was dressed in black and had about her shoulders a dark blue hooded cloak, peculiar to the south of Ireland. She had raven hair, lovely deep-set eyes, and

a sensitive mouth; I have never seen a woman so beautiful. When she reached the organ she bent down as though to speak, but neither of us heard a sound. After a moment she reached out her hand, laying it on his shoulder and bending toward him again. Slowly, I could see the realization come to her that Henry was dead. She lifted her hand from his shoulder and stood looking at him for a few moments. She then knelt down by the silent figure and bowed her head, as though in prayer. I knew that I was witnessing the saddest sight of my young life. Slowly she got to her feet, and reaching out her hand once more, gently placed it on his head in a gesture of farewell.

She then turned, and with the same unhurried step with which she had come, she re-passed us with her head held high, and an expression on her face of the most tender and infinite compassion. She moved on to the staircase and up the stairs, with never a backward glance, until she disappeared from our sight. We then looked back to the organ, but there was no one there.

Dazed and shaken, we got to our feet, our only thought being to get away from the Great Hall and its recent associations. What we had just witnessed was a dramatization of the death of my Great Great Grandfather, a story I had known since childhood. Father Kevin had written an account of it that was kept with the rest of our family papers.

ON THE RETURN of my parents somewhat later that night, our story was received with a great deal of sympathy, but also with some scepticism. However, their attitude changed the next moring when it was discovered that the window of the room once occupied by Kathleen, and since unused and kept locked, was wide open—the same window from which she had fallen or jumped. It was directly beneath this window that her body had been found by Father Kevin.

Following the death of my father some years after this incident, the family papers came into my possession. Among them, I found that he had recorded the episode I have just related, giving all the pertinent facts.

Frederic Myers was first to write of the subliminal mind, and thus earned a high place in the history of psychology

"HUMAN PERSONALITY" IN ONE VOLUME

A Book Review by Allan Angoff

HUMAN PERSONALITY AND ITS SURVIVAL OF BODILY DEATH. By F. W. H. Myers. Edited by Susy Smith. New Hyde Park, New York: University Books, Inc. 1961. 416 pp. $10.00.

THE EVIDENCE FOR SURVIVAL is today more controversial than it was sixty years ago, when Frederic Myers' acknowledged classic, *Human Personality and Its Survival of Bodily Death,* first appeared. That difficult work persists as the great authority to which all students, including those most hostile to Myers' basic thesis, must inevitably turn before they would venture the most elementary judgment on the case for or against survival. For even if Myers was a passionate survivalist, he was also the pioneer explorer of the subliminal regions of the mind, those areas below what he ingeniously termed the threshold of consciousness.

There is submerged deep within us, far below the normal or supraliminal consciousness of everyday living, said Myers, another world, an environment of impulses and sensations and communications utterly different from those of which we are commonly aware. From

time to time there are movements from the subliminal regions of the mind—"uprushes" was Myers' famous term—to our conscious selves, and these movements, or sensations, are so different from the familiar sensations we readily understand that it is reasonable to assume they are part of a faculty within the mind which can exist independently of that mind. This hypothesis, with its implications of the reality and proof of clairvoyance and telepathy and the perception of distant thoughts without the aid of the usual organs of sense, suggests "either incalculable extension of our own mental powers, or else the influence upon us of minds freer and less trammeled than our own."

So spoke Myers in his posthumously published work in which he attempted by a vast array of case histories to present scientifically the "evidences" of the subliminal and, more important, its persistence beyond the death of the body. He discussed this evidence in great detail and presented great masses of confirming data in the comprehensive appendices for each of the chapters which appeared under these headings: *Disintegrations of Personality, Genius, Sleep, Hypnotism, Sensory Automatism, Phantasms of the Dead, Motor Automatism,* and *Trance, Possession and Ecstasy.* In all of these states, he believed, there are revealed subliminal uprushes and "out-of-body" experiences which constitute strong proof that the personality continues to communicate to living persons even after it no longer issues from a living body.

This was a revolutionary, a fantastic, hypothesis of a highly respected classical scholar when it first appeared in two weighty volumes of almost 1400 pages, precisely as it must be regarded today on the publication of a new one-volume edition one-third the length of the original.

The book has always had its ardent champions, today as in the past, and a review of their opinions reveals anew its importance and also explains and clarifies its chief contentions.

In his brief foreword to the present edition, Aldous Huxley calls it a "great" book and an immense storehouse of information "about the always strange and wonderful goings-on in the upper stories of man's soul-house." Huxley also makes the bold, even sacrilegious,

statement that Myers' investigation of the inner recesses of the human mind is in some respects superior to Freud's because "it is more comprehensive and truer to the data of experience," and that it is superior to Jung's findings also because it is more "richly documented with concrete facts and less encumbered with those psycho-anthropologico-genetic speculations. . . . Myers dives no less deeply into that impersonal spiritual world which transcends and interpenetrates our bodies, our conscious minds and our personal unconscious—dives no less deeply but comes up with a minimum of mud on him."

It is worthy of special note here that Huxley, like all the other sound critics and admirers of *Human Personality* as a compendium of painstakingly gathered and organized data, as well as a vehicle for fresh views of the unconscious, is not concerned with the more literal aspects of Myers' views, specifically, communication from the dead. The book has an importance which has long since subordinated that seemingly primary aim of its investigations, and that is in the tradition of the greatest books, be they by Gibbon, Frazer, or Darwin. Indeed, William James said of him, "He shows a genius not unlike that of Charles Darwin for discovering shadings and transitions. . . ."

When the work first appeared in 1903, after it had been edited by Myers' friend Richard Hodgson and by Alice Johnson, one of the most distinguished physicists of the day, Sir Oliver Lodge, writing in the *Proceedings of the Society for Psychical Research,* London, said that Myers was "a man supremely fitted to push back the barriers of ignorance in this region farther than had been accomplished before, and to give the human race an insight into the hidden faculties and destiny of man such as not even the gigantic genius of Plato nor the profound insight of Kant had been able to bestow." Then, as if replying today to those who hunger pathetically for forthright judgment on survival, Lodge said, "It is not to be claimed for a moment that these volumes will convince a reader of the survival of personality beyond bodily death. . . . Perhaps they will convince nobody: I see no reason why they should. The main object of this book is not edification and finality, but stimulation to enquiry. . . ."

Lodge complained in his review of the book that Myers has too often been "garbled" by writers who did not understand him. But if Lodge was annoyed with the superficial critics of Myers, he was not as tolerant as he might have been of the genuinely curious students to whom Myers was, and is, abstruse and elusive. Lodge's own clarification of Myers' views will help such students through the difficult but rewarding pages of the work and it should be given the widest circulation now, when the long-needed condensation has become available.

Myers believed every man was a fraction of a much larger whole, said Lodge, comparing man to the leaves and branches of a tree whose trunk and roots and main sustenance are elsewhere. Old leaves die and other leaves and foliage are born, and they too die after a period, but the trunk and roots continue as the vital nourishing force of these manifestations. Just as the tree gives forth buds and blossoms at regular intervals, so does man flourish for a time in life on earth. Long after man, exposed to sun and air, light, heat, and sound, has seemingly passed from the earth and is no longer visibly capable of speech or thought, the fact is, continues Lodge, pursuing this metaphor which he hopes will explain Myers, "our transcendental portions, with roots in another order of being, must be supposed capable of communication too; they are individualized but not isolated, being welded into the framework of things in such a way as to receive nutriment from dying relics of the past . . ." Presumably, that subterranean is the subliminal in man, and the subliminal, for the most part, plays a non-terrestrial role in man's life, except during those rarer periods when occur those uprushes which reveal this cosmic element within man. Lodge added that in the great flights of human genius we catch glimpses of this cosmic quality, and "in this way all disintegrations, abnormalities, and supernormalities of personality, fall into a consistent comprehensive scheme; and it is the object of this [Myers'] book to elaborate this hypothesis and to unify all these strange features of human personality."

THE SUBLIMINAL is the feature of the human mind which Myers established to the satisfaction of many of the most rigid psychologists,

and when we consider that he, a classical scholar and poet primarily —or so it was supposed—achieved this scientific feat so many years before Freud and Jung and Adler and all the others so familiar to us now, we must stand in awe of the man and his prodigious researches. He must always hold a high place in the history of psychiatry and abnormal psychology. William James, trained as a physician himself, and perhaps the most eminent psychologist of his day, said that Myers could be considered the founder of a new science, that the exploration of the subliminal was destined to be known as Myers' problem. For, he continued, Myers brought together a vast amount of data which most scientists had regarded with disdain or refused to accept as fact. It was in this context that James compared Myers with Darwin, as already noted.

By means of suggestion it is possible to invade the subliminal, and, indeed, that is precisely what is achieved in hypnosis, in hallucination, and in all the other abnormal states which Myers investigates. His evidence is often impressive also and, as William James pointed out, "any one with a healthy sense for evidence, a sense not methodically blunted by the sectarianism of 'Science,' ought now to feel that exalted sensibilities and memories, veridical phantasms, haunted houses, trances with supernormal faculty, and even experimental thought transference, are natural kinds of phenomena which ought, just like other natural events, to be followed up with scientific curiosity."

James repeatedly averred his high regard for Myers' scientific curiosity. He followed admiringly Myers' hypothesis and he even agreed there are areas of hypnosis, mesmerism and clairvoyance where there is communication from one mind to the conscious and subconscious of other minds. But Myers goes from here to the wider generalization which James and others could not accept, and that is Myers' concept of the subliminal as an entity capable of disembodied existence. To be sure, Myers cites very considerable evidence for his bold opinions, but it is the shaky evidence of the exceptional cases, numerous as they are, as has been justly charged, when he ventures into the realm of the cosmic and of spirit messages. Even

those most sympathetic to his efforts at objectivity are forced to accept the charge that the man was too emotionally involved with survival and immortality not to have been blinded by these exceptional cases and that he should have withheld judgment until he had sought out others which would have revealed many imperfections in so many of his basic beliefs. But here again, we must return to William James and agree that, with all the imperfections, these astonishing delvings into man's deepest subconscious "will remain a *vera causa* in psychology, explanatory, either of the whole or of a part, of the great mass of occult occurrences so far as they are authentic . . . Myers' map is the only scientifically serious investigation that has yet been offered. . . ."

Myers' emotionalism, although of the loftiest sort, when investigating the phenomena of immortality, was known to his closest friends. One of them, Walter Leaf, who worked closely with Myers in classical studies and translations, had, as will be noted, many kind words for his friend's final work, but the so-called evidence in it was to him so unconvincing that he confessed it weakened further, rather than strengthened, his inclination to believe in survival. Leaf pointed out, and rightly, that much of Myers' case rests on the findings elicited from the celebrated trance communications of Mrs. Leonore Piper of Boston, chiefly under the guidance of his close friend and the chief editor of *Human Personality,* Dr. Richard Hodgson, a distinguished scientist, but a survivalist who could hardly be called ruthlessly objective. The evidence of the Piper sittings, in Leaf's opinion, as in the opinion of so many others who have studied it, is intriguing rather than overwhelming. Myers had some of the finest qualities of a great scientist, said Leaf, but "for all his real genius for scientific conceptions, Myers could not really approach this great subject with scientific detachment. He nowhere conceals his overwhelming desire that, in the highest interests of the human race, human personality should be proved to survive bodily death. The burning conviction that he holds in his hands this irrefutable proof fires his words with the enthusiasm of the prophet, while the desire to appeal to the reason of his contemporaries often imposes

on him the stern restraint of the scientific treatise. The struggle between the two impulses is visible on every page of the book . . ." And yet Leaf is one of the great champions of Myers and of his greatest work, when he remarks that Myers' supreme contribution, the exploration of the subliminal, has revealed that man is in touch with the infinite and that "however imperfectly and sporadically, man has glimpses of a faculty transcending the powers of sense . . ." That is an enormous contribution, says Leaf, and that is why we must ever be indebted to Frederic Myers whatever the future may reveal about survival.

MYERS CAME to psychology, survival, and the unexplored reaches of the mind by way of literature, poetry, and religion. In his early days philosophy and science did not seem to interest him. The eldest of three sons of a clergyman-father, he was born in Keswick, Cumberland, England, in 1843. Poetry was his all-consuming interest from early youth. Homer, Aeschylus, Lucretius, Sappho brought him what he has called "intoxicating joy." As he grew older, Virgil and Pindar became his greatest passions, and it is said he could recite from memory long sections of Virgil. At Cheltenham College, which he entered when he was fifteen, he won the leading prize in classics. After graduation he went on to Trinity College, Cambridge, winning again a variety of honors in the classics and becoming a Fellow of Trinity in 1864.

Those were also the years when he vacationed in Canada and the United States. A bearded, handsome man, as all photographs of him seem to confirm, he apparently was a vigorous outdoor enthusiast and hardly the stereotype of the cloistered scholar. On one of his visits to Canada, he swam the river below Niagara Falls to the American side, apparently with ease, and is said to have been the first Englishman to accomplish what was as perilous a feat then as it is now. He left Trinity in 1872 to become an inspector of the local schools in Cambridge, possibly, it has been suggested, because it provided more time for him to pursue the psychical studies which

absorbed him increasingly until his death in Rome in 1901 when he was fifty-eight.

He was one of the original group who founded the Society for Psychical Research in London in 1882, and had been elected its President the year before his death. His widow Eveleen Tennant (he had married in 1880) and three children survived him. It was apparently a marriage unmarred by deep strife if not elevated by high passion, and it seems to have left less impress on the obviously intense Myers than did the unconsummated love for his cousin's wife, Annie Hill Marshall, who died in 1876. She had been a close companion of the young poet, and her sudden death at an early age shocked him so deeply that it may have stirred in him the earlier emotions that probably were not unconnected with his later psychic researches in survival. He claimed in later years to have received a communication from Annie, but no biographer would even suggest that she was a central stimulus that led to the survival researches for which he is famous. He came to his final beliefs after a long and difficult inner evolution. As Sir Oliver Lodge replied to those contemporaries who accused Myers of submitting without resistance to belief in immortality, "Easy credulity does not lead to a life-long labor and evolution of a comprehensive scheme such as this."

A poet, a man of inner turmoil, Myers seems to have found some sort of equilibrium and an outlet for his unique energies in his psychic work, but only after struggling with, accepting for a time, and then becoming disillusioned with what he called "other creeds or absence of creed—with Hellenism, Agnosticism, Christianity." The Hellenism of his youth, which arose from his early discovery of the Greek classics and his studies of the ancient world, was, he wrote, "an intellectual stimulus, but in no way a moral control . . . It urged me onwards into intellectual freedom and emotional vividness, but exercised no check upon pride. Hellenism is the affirmation of the will to live, but with no projection of the desired life into any juster or sterner world."

Agnosticism he recalled with displeasure as having had a "wholly evil" effect on him. "During this phase only can I remember any-

thing of sadness and bitterness;—of scorn of human life, of anger at destiny, of deliberate preference of the pleasures of the passing hour."

He accepted and then rejected Christianity, but he always looked back on it with some nostalgia. "Its drawback," he said, "was the growing sense of unreality, of insufficiency; the need of an inward make-believe. The Christian scheme is not cosmical; and this defect is felt so soon as one learns to look upon the universe with broad impersonal questioning, to gaze onward beyond the problem of one's own salvation to the mighty structural laws on which the goodness or badness of the Cosmos must in the last resort depend." But the creed he retained, his "final faith," as he put it, his belief in cosmic survival, was for him a logical development of Christianity, "a scientific development of the attitude and teaching of Christ." In *Fragments of Inner Life,* which he had directed his wife to publish after his death, Myers wrote what we may consider his epitaph: "I believe that we live after earthly death; and that some of those who read these posthumous confidences may be among my companions in an unseen world . . . My history has been that of a soul struggling into the conviction of its own existence, postponing all else to the one question whether life and love survive the tomb. That conviction has at last been granted to me. . . ."

Thus did Myers leave his poetry, for which his friend John Ruskin and other famous contemporaries had high regard, his classic studies, his other varied interests, to take up those never-ending, all-consuming studies in psychic science and the final work of his life, which was actually completed by Dr. Richard Hodgson and Alice Johnson. Although he died in 1901, he had five years earlier arranged for precisely this task with his posthumous editors, a precaution of some significance which reveals his utter belief in his final work.

Those first two bulky volumes, 700 pages and 660 pages, respectively, published originally by Longmans, Green in 1903, remain indispensable tools to the specialist, despite the clumsy arrangement of much of the material, where the all-important case histories are gathered together in a variety of appendices sometimes longer than

the chapters themselves, removed from the textual material they should accompany, but extremely difficult to get at as originally presented. The most sympathetic students of Myers must have been exasperated with this presentation, which also included a separate summary of each chapter, a glossary of terms and a full index. Sir Oliver Lodge said all those devices would undoubtedly help the student, but that they were an "indigestible mass" to the general reader.

Susy Smith has deftly edited this massive work, deleting almost two-thirds of the original material, most of which the general reader will not miss, but including within the text, where it can be read with ease, the highly readable case material which was all but lost in the original edition. It now makes a surprisingly readable single volume of 416 pages, well printed on good paper, and bound handsomely and sturdily. It should bring Myers now to a much wider audience than he has ever enjoyed in the past, for in this one-volume edition his lucid prose is no longer obscured by the Victorian bibliographical paraphernalia, which is still available in other editions to the advanced student, but which would surely overwhelm the general reader today.

It may well be that this new edition will revive interest in what William James called Myers' "literary fluency," his "undisputed lyrical power," and his "richly latinized and hellenized vocabulary." These are the qualities which make the book such compelling reading despite its delving into vast and vague areas of thought and imagination. Aloof scientific prose and terminology could hardly be so effective or enduring. If the original two volumes have persisted for sixty years, this new single volume, with the new devotees it will surely make, will have a much longer life.

Susy Smith and the Parapsychology Foundation of New York, which supported the considerable project this edition represents, have performed a valuable service in re-introducing a great and all-but-forgotten scholar in this most welcome format. As for the strength of his case for survival, we can reply today, as Oliver Lodge did so many years ago, "The main object of this book is not edification and finality, but stimulation to enquiry."

A Javanese mystic teaches that eating is an act of worship, since all things on earth, including foods, possess a soul

SUBUD REVISITED

A Book Review by A. S. Jarman

REFLECTIONS ON SUBUD. By Husein Rofé. Amsterdam. Humanity Publishing Co. 1960. 205 *pp.* $3.80.

THE AVERAGE MAN, involved in his everyday problems, often needs to revere some being greater and more imposing than himself. As the orthodox church becomes more democratic and secular, the veneration formerly accorded to its princes is now more readily offered to that aristocrat of the spirit, the lonely dweller upon the mountain-top—the mystic. The churchmen reign by human decree or conclave; even the Holy Father is elected by his fellow cardinals. But the mystic supposedly receives his office directly from God, and with God he communes. The average man, in his humility, reserves judgment, though the mystic be incomprehensible or even incredible.

Husein Rofé is more daring than the average man, however. In this, his second book on Pak Subuh and the spiritual movement known as Subud, (the first book, *Path of Subud,* was reviewed in

TOMORROW's Winter issue, 1960), he seeks to differentiate between Pak Subuh, the mystic, and Pak Subuh, the man.

It would be incorrect, however, to suggest that *Reflections on Subud* is merely a dedicated exposé of the Javanese *guru's* human fallibilities. Rofé's conviction of the virtue and validity of Subud continues undiminished, and his powerful belief in the mystic's holy mission rings like an alarm bell from the book's pages. His sincerity seems unassailable, however, particularly because of the new critical note which was absent from his earlier work.

There are two main sections to the volume. The first deals with the Subud "way of purification"; the second contains Rofé's translation of Pak Subuh's magnum opus, *Susila Budhi Dharma* (reviewed in TOMORROW, Winter, 1960.) Rofé's version of the poem is a great improvement over the original English translation.

Reflections on Subud is studded with exclamation marks, but Rofé is hardly to be rebuked for their abundance. Many of Pak Subuh's claims are indeed spectacular. The Indonesian *guru* contends that all being has soul, although the quality varies. The scale begins with mineral matter, and ascends from vegetable, to animal, the complete Man, the angelic, the Prophets (presumably Mohammed and Jesus) and finally to the Divine Creator. Pak Subuh asserts his own soul level to be that of the Divine Creator. After this claim, other assertions are not surprising, and it is not to ridicule Pak Subuh that Rofé reports dicta which, if not mystic, are certainly mysterious. Rofé's aim is to illustrate Pak Subuh's duality, to show him as a man as well as a mystic.

Pak Subuh claims to have visited other planets and to have found that the inhabitants of the moon are wholly female, while those of Mars are horned of head. He teaches that the true cause of cancer is the subconscious desire for union with the discarnate soul. He says also that the "source of human knowledge is to be found in the Sun," which he claims is rushing toward the earth at an increasing speed. Human culture, therefore, will develop in a proportionate ratio, the Subuh teaches.

The psychic influence of food upon its eater is greatly stressed by the mystic. Those addicted to chicken or goat, both sexually promiscuous animals, are likely to develop similar habits. Fish-eaters, like their diet, will be restless and ever-moving. No matter what the food, however, eating is a sacrament and an act of worship. By eating a vegetable or animal, man releases its pyschic essence and enables it to mingle with the higher essence of man.

THE SCIENTIST may scoff at Pak Subuh's doctrines, and the average man may well doubt that a cold potato will be uplifted if he eats it for supper. But Rofé firmly believes the mystic's teachings to be divinely inspired, and it is the man, not the mystic, who earns his admonishment.

He freely criticizes Pak Subuh for "lulling the people into a sense of false security and for having the human, but nevertheless deplorable, prejudices of his race." But the author is convinced of the sanctity of the teaching, if not wholly of the teacher. The spiritual orbit of Pak Subuh, in more ways than one, takes him into outer space. Rofé, however, has at least one foot on the ground, and if the *guru* is not essentially the average man's mystic, one suspects that his apostle, Rofé, knows it.

The book has two appendices: the first is a collection of letters from the mystic to the author, and they are not particularly significant; the second is an account by a Dutch painter who claims to have been freed by Subud, via Rofé, from persecution by aggressive elementals, and who seems to be paying more tribute to Rofé than to Subud.

Printed in Tokyo and published in Holland, the book is a creditable production with few printing errors. Less admirable, however, is the listing of an index on page 207; both the page and the index are non-existent. Rofé's writing is pungent and readable. He was the first European to acclaim Pak Subuh and if, in the present publication, he has included a tribute to his own "almost inexhaustible intellect and spiritual maturity," signs of these are not completely lacking.

Mike Wallace, having run out of victims for his TV interviews, has found a fresh angle in the subject of psychical research

PAGING JACK PAAR!

A Television Review by Kenneth Leish

THE TITLE of *PM East's* telecast of August 4 was "The Psychic and the Supernatural." The emphasis, however, was decidedly on the supernatural, and, like so many attempts to explain parapsychology to the general public, the program was a dismal failure. It must have strained the credulity of all but the most avid spiritualists, and the average viewer must certainly have left his television set with a diminished respect for psychic research.

Mike Wallace, the moderator of *PM East,* is best known for a previous series of well-publicized interviews with controversial celebrities. On those programs, his probing, caustic questions often seemed designed to embarrass his guests rather than to yield information. But on *PM East's* "The Psychic and the Supernatural," Wallace had no need to probe. He just smirked and smiled condescendingly, and let his guests embarrass themselves.

Of the program's five participants, only Dr. Carroll B. Nash, Director of the Parapsychology Laboratory at St. Joseph's College in

Philadelphia, was a recognized scientist. Dr. Nash demonstrated the various types of testing with Zener cards, and he attempted to explain clairvoyance, telepathy and precognition. The time allotted for this, however, was much too short. Instead of concentrating on such scientific research, the program turned quickly to more dramatic areas, and the level of information plunged downward.

Stewart Robb, the author of several books on Nostradamus (a subject that was not mentioned although it seems a "natural" for such a program), told Wallace that there are "no known boundaries to the human mind." But instead of developing that idea, Robb referred to "Florence," a psychic who lives in New Jersey, and mentioned that photographic plates, attached to her forehead, had allegedly photographed her thoughts. That rather startling subject was then dropped, with neither proof nor doubt offered.

The next guest was Dr. Gilbert Hollaway, who was introduced as an "E.S.P. sensitive." Dr. Hollaway, who claimed to have counselled over 20,000 persons seeking his aid, turned what was called his "third eye" on Joyce Davidson, Wallace's assistant. Hollaway told her that she loved music and art, that she had a healthy body, and that something unusual would happen to her in October or November. He also said that Miss Davidson had received invitations to visit Canada. All but the last of his observations could obviously apply to anyone. As for the Canadian invitation, it is well-known that Miss Davidson is Canadian by birth, and it is likely that she returns there often.

Turning to Wallace, Dr. Hollaway told him that he liked to get out of New York City, that he loved to drive quickly, and that he had a very busy schedule. He added that Wallace exercised to prevent sagging stomach muscles. Only the last was at all specific, but certainly most television performers are concerned lest their physical appearances become less appealing. Dr. Hollaway may well be a highly adept sensitive, and admittedly a television studio is not the best place to demonstrate such a talent. Nevertheless, his performance handed ammunition to the scoffers.

Tom O'Neil, editor of *The Searcher,* a spiritualist publication, then told Wallace of his exposure of fraudulent materialization

mediums, and of his desire to photograph authentic spirits. Mr. O'Neil, subjected to Wallace's unconcealed amusement, was unable to express his ideas articulately. He just kept repeating, "Nothing dies, Mike." Wallace then read several advertisements from *The Searcher,* including one taken by a faith-healer from Arabia, who offered to cure terminal illnesses via long-distance. Wallace smirked; O'Neil just looked nonplussed and said that money would be refunded to those not satisfied.

The conversation then turned to ghosts and poltergeists. Hans Holzer, writer and composer who is also research director of the New York Committee for the Investigation of Paranormal Occurrences, told of the ghost of a Colonial soldier, which was exorcized from the home of Danton Walker, the Broadway columnist. The ghost left the house, Holzer said, after having been assured that the British could no longer harm him. "In other words," Wallace said, "You psychoanalyzed the ghost?" Holzer agreed, and then showed a photograph of an alleged ghost. Wallace's reaction was, "Are Negro ghosts harder to see than white ones?" Holzer replied, "No more so than dogs or cats."

The ubiquitous "Florence" was then mentioned again, and a photograph of her in trance was shown. On her head was the aforementioned photographic plate, and on her lap was allegedly the spirit of her dead cocker spaniel. (This viewer saw nothing of the kind). One could hardly blame Wallace for laughing; he was not at all successful in his efforts to keep a straight face.

The program closed, as it had opened, with Dr. Carroll B. Nash. Wallace asked him what he thought of the intervening participants, and the embarrassed Dr. Nash replied that they were all "sincere." When asked if there had ever been a scientifically validated ghost, Nash answered "no." He then told of Russia's current E.S.P. experiments at the University of Leningrad, which was certainly the evening's most interesting point. It must have provoked much comment among the program's viewers, but all it provoked from Wallace was this remark: "Perhaps we will have an E.S.P. corps to go with the Peace Corps." What could Dr. Nash do but smile?

As the program closed, Dr. Nash held up a sealed envelope, which he said contained a number from one to one million. He asked those who thought they might know what it was to send in their guesses to him, and said that those who came close would be tested for E.S.P.. More than 4,000 answers were received, and Dr. Nash reported on these results in a follow-up program, which was telecast on September 12. He was able to report one striking response: the case of a California viewer, who had guessed considerable above chance expectation in the case of the six digit number contained in the envelope presented during the earlier show. In addition to Dr. Nash and Mr. Holzer, Mike Wallace's other guests on the second show were: Dr. John Myers, who did an experiment in "spirit photography," Ethel Johnson Meyers, who entered mediumistic trance before the television camera, and Betty Rogers Ritter, who attempted clairvoyance of the platform medium variety. The overall impression was that of an opportunity for enlightenment lost in a welter of show business haste and sleaziness.

The ineffectiveness of the television program was even more disheartening when one considers what might have been done. How interesting a one-hour show could be, if participants were well-informed and articulate scientists, and if the discussion centered around such topics as the Russian E.S.P. research, distant thought-communication experiments, the relationship between psychiatry and parapsychology, the work being done with lysergic acid diethylamide, or any number of such fascinating topics.

As it was, however, *PM East's* "The Psychic and the Supernatural" was neither entertaining nor edifying. The choice of guests was poor and the subject matter horrendous. The Wallace program, fortunately, is not a network show, but it is syndicated throughout the nation. Its competition is the popular Jack Paar. Let's hope that most Americans were watching Paar, a man who is used to being in hot water.

QUESTIONS & ANSWERS

Q. *In the Questions and Answers column of your last issue, you said that current parapsychological research in the Soviet Union was of "a clandestine nature." I recently saw a television program, however, on which mention was made of a Parapsychology Laboratory at the University of Leningrad. Was the television report erroneous?*

C. B., SAN FRANCISCO, CALIF.

A. Shortly after publication of the last issue of TOMORROW, a report on the latest scientific conditions in Russia appeared in the Journal of Parapsychology, Vol 25, No. 2. This article, entitled "Research on Telepathy in Soviet Russia," by Milan Ryzl, was a resumé of information which had just been made public. It indicated that experiments had been carried on secretly as far back as the nineteen-thirties, and that there has been a certain amount of success with telepathy under hypnosis.

The article states: "Research on parapsychological phenomena in the U.S.S.R. has taken another direction than we have been accustom-

ed to see in English-speaking countries. With regard to the Western world, we are not far from the mark when we say that in Western countries it is primarily psychologists who have concerned themselves with research on these phenomena, and that therefore the methods used have mainly been psychological in character. In the U.S.S.R. parapsychological phenomena have chiefly aroused the interest of physiologists, and this interest has consequently been reflected in the approach to these problems."

Thus we are not surprised to learn, now that interest in parapsychology is increasing in Russia, that it is chiefly being conducted at the Physiological Institute of Leningrad University.

Foremost among Russian parapsychologists is Prof. L. L. Vasiliev, who is chairman of the Department of Physiology at Leningrad. In the 1920's, Prof. Vasiliev worked on a project which investigated telepathy in dogs. Prior to World War II, he conducted research on hypnosis, and successfully demonstrated that telepathy could occur even when the subjects were isolated in lead chambers immersed in mercury. These experiments led to the conclusion that electromagnetic radiation was not the basis of thought communication.

Results of these experiments were published last year, and new experiments using modern techniques were instigated. Prof. Vasiliev and his associates disclosed their findings at a symposium at Leningrad in December. Reactions of Russian scientists fell into two categories. Some called the experimental results impossible because no physical theory could explain them. Others recognized value in such research and urged further study in telepathy and other areas of parapsychology.

Q. *Was Madame Blavatsky ever exposed as a fraud?*
R. N., LOS ANGELES, CALIF.

A. Madame Blavatsky, founder of the modern Theosophical Society, was a captivating, exciting, outrageous woman who made claims to numerous talents she did not possess, and whose many false claims were repudiated. Yet she possessed so many

strange facets of personality that from each defeat she bounded back to success in another area.

The Society for Psychical Research, London, studied her alleged supernatural powers in 1885. Its voluminous report concluded: "We regard her neither as the mouthpiece of hidden seers nor as a mere vulgar adventuress; we think she has achieved a title to permanent remembrance as one of the most accomplished, ingenious, and interesting impostors in history."

According to Madame Blavatsky, there existed in Tibet a brotherhood whose members had acquired a power over nature which enabled them to perform wonders beyond the reach of ordinary men. She asserted herself to be their "Chéla" or disciple, and they were alleged to have interested themselves in a special way in the Theosophical Society, and to have performed many marvels in connection with it. All of these phenomena were revealed by the Society for Psychical Research to have been performed by trickery. The "Koot Hoomi" letters purporting to have come from the Masters were proved by several handwriting experts to have been in Madame Blavatsky's own handwriting.

Madame Blavatsky claimed to be quite old and a virgin, as befits one chosen by the great Mahatmas of God to perform the miracles with which she achieved such fame and notoriety. But there is good evidence now that she was born in 1831, that she was married two or three times, without benefit of divorce, and thus that she was a bigamist.

Another instance in which Madame Blavatsky was exposed was in connection with the book "Isis Unveiled," which she claimed to have written. It has been indicated instead that this book was written by an early Theosophist, who died and left this unpublished manuscript to the Society.

Notwithstanding all the charges and counter-charges against her, Madame Blavatsky remains highly revered by her followers. She is a figure of conjecture and curiosity to anyone interested in the occult. (For further information about her, see TOMORROW, Vol. VIII, No. 2, Spring, 1960.)

Q. *All I read or hear from critics of psychical research is that psi can't be proved because no repeatable tests have been devised. Well, nobody has ever denied the fact of a beautiful sunset because scientists can't repeat a specific ruddily glowing evening sky. There are many psychical phenomena which occur spontaneously just like many other phenomena of nature—and they can't be repeated or reproduced by science. This does not make them untrue.*

G. R., OAKLAND, MARYLAND

A. Parapsychologists have long been trying to meet the demands of certain mathematicians and other critics, that repeatable experiments in psi phenomena must be demonstrated. But in the presidential address presented on September 11, 1959, at the second annual convention of the Parapsychological Association in New York City, Dr. Gertrude R. Schmeidler suggested a new approach. She began her address as follows:

"I will propound a heresy. One of our pious generalizations has long been that parapsychology needs a repeatable experiment—and I suppose that means that my proposal is an impious generalization. It is that what laboratory parapsychology needs is long series of *non*-repeated experiments. The key word here is 'series.' According to this prescription . . . any follow-up project ought to explore some new aspect of what has preceded it; it should attack the original problem from a new angle. There should be a method in our work, but it should not be the method of tedious attempts to duplicate what has been done already."

Dr. Schmeidler gave an example. "Let us suppose that we are ready to begin experimenting because we have an idea about a method that will give high ESP scores. We plan our procedure, perhaps run a few practice subjects to make sure that it goes smoothly, and then test a predetermined number of subjects for the formal experiment. Our idea works out; ESP scores are high. Good. We write this up for publication but what do we do next? My recommendation is that we should *not* try to do exactly the same thing again to make sure of it (though it might be wise to have someone else try to do exactly the same thing, to see if it was our enthusiasm or our

personal charm that resulted in the first high scores). Instead we should modify what we believe was the key part of the procedure so that we expect the ESP scores to be lower. Or modify it so that we expect them to be even higher—it doesn't matter which. If this too comes out as planned, we should change the procedure again in a way we think will bring forth intermediate scores. Or still higher ones. Or still lower ones . . .

"I submit," Dr. Schmeidler said, "that if each of four or five such systematic variations shows the expected changes, this will give us far more useful information than four or five successful repetitions of the original technique.

"Critics of ESP demand," Dr. Schmeidler continued, "that we show them a repeatable experiment; and until we demonstrate repeatability we have not met their attack. This is true. But even if our primary object in doing research is to help public relations (and I suspect that a few experiments have this as their primary object) we can probably achieve it faster by advancing our own knowledge than merely by taking the defensive in a continuing, shifting argument. Die-hard critics of parapsychology are hydra-minded; as soon as one of their points is answered they make two new ones. I refer you here to the 'fact' that the physicist Max Planck tells us he has learned. 'A new scientific truth,' he says, 'does not triumph by convincing its opponents and making them see the light, but rather because its opponents eventually die, and a new generation grows up that is familiar with it.' "

Q. *Why are people, in primitive societies as well as in our own civilization, so afraid of ghosts or any contact with the dead? Has anyone seriously examined underlying psychological factors of such fears?*

E. B. R., GREEN COVE SPRINGS, FLA.

A. Sigmund Freud gave considerable attention to this subject in his book *Totem and Taboo.* He said that the taboo of the dead arose as the result of a conflict between conscious sorrow, cor-

responding to an attitude of affection towards the departed, and unconscious joy resulting from repressed hatred. While the dead were still alive and with us, their desires often conflicted with our own, and we may have been frequently tempted to wish in the innermost recesses of our mind that because their presence thus interfered with the fulfillment of our own wishes they could be removed safely out of our way. When death has gratified these secret desires, we feel that our wishes have really been effective, and guiltily imagine that the dead will surely take revenge on us for the murderous thoughts that we have harbored. In so doing, Freud believed, we avail ourselves of the psychological mechanism called *projection,* by which we endeavor to free ourselves of unwelcome thoughts and tendencies by attributing them to others. In this case our own hostile feelings toward the dead are attributed to the dead themselves, who are then supposed to harbor enmity against ourselves. Hence the very widespread fear of dead people and the desire to avoid contact with them.

Q. *Is there a group I could contact in Greece which is doing anything along the lines of psychical research? I am going to Greece in the near future and would like to investigate what is going on there in this field.*

R. H., AMARILLO, TEXAS

A. The Hellenic Society for Psychical Research, whose president is Admiral (ret.) Angelos Tanagras, has weekly lectures and discussions which are attended by an average of 100 to 150 members, many of whom are medical men and scholars active in fields that have common scientific frontiers with parapsychology. It has been in existence over 36 years.

"In recent years," Tanagras says, "the Society has enjoyed wider scholarly backing; its Board of Directors is now made up of eminent scholars, professors at the National University, and members of the Academy of Athens." Admiral Tanagras may be contacted at Odos Aristotelous 67B, Athens.

Parapsychologists from six nations meet at St. Paul de Vence to endorse increased exchange of data with related sciences

INTER-DISCIPLINARY ROADS TO PARAPSYCHOLOGY

SCIENTISTS from five European countries and the United States concluded a five-day meeting at St. Paul de Vence, France, on July 21, by endorsing projects that would hasten progress toward a better understanding and control of hypnosis, telepathy and related psychic phenomena.

The scientists represented various disciplines interested in parapsychological studies; the meeting, the "Conference on Interdisciplinary Approaches to Experimental Parapsychology," was attended by representatives of neuro-physiology, biochemistry, psychology, general medicine, anthropology, and the arts.

The Conference passed six resolutions. Among these was an appeal to scholars in many fields to "widen their knowledge of parapsychological phenomena and, wherever possible, contribute ideas and research activities." Specifically, scientists were urged to "repeat or improve experiments now under way that utilize plethysmographic

equipment in tracing apparent telepathic elements in interpersonal situations, as well as telepathy experiments utilizing the Rapid Eye Movement technique in dream investigation."

The Conference also announced a project that would include the historical study of pioneer work in hypnosis, in order to give new impetus to current and future research. The resolution noted that "in the area of hypnosis many different disciplines can find convergence of interests and make valuable contributions." The meeting paid particular tribute to "the initiative and imagination of individual research scientists," who are emerging as the "most dynamic element in parapsychological investigations."

THE CONFERENCE BEGAN on July 17 with a welcoming address by Mrs. Eileen J. Garrett (U.S.), President of the Parapsychology Foundation, who noted that scientists in fields "adjacent to parapsychology" are, for the most part, "very busy these days in their own specialties." She emphasized the need for close cooperation between scholars, so that an optimum of information exchange might be achieved. She observed that the Foundation supports research in many fields and sees the need to act as a clearing house for data and ideas.

Mr. Aldous Huxley (U.S.) provided a summary of recent discussions concerning parapsychological research in the Soviet Union (See Questions and Answers, page 75). He stated that the revival of Soviet interest in telepathy, hypnosis and related subjects was of interest to Western observers, although published accounts of the Soviet work "indicate that their scientists are really quite unaware of a good deal of the work that has been done, even during the first few decades of this century."

Mr. Huxley's remarks were amplified by Dr. Emilio Servadio (Italy), Chairman of the Conference, who noted that interest in hypnosis has historically been cyclical and that current interest is on the rise. A discussion of the subject followed in which possible dependence of the hypnotic subject on the hypnotherapist was examined; such dependence, known as "transference" in psychoanalytic

terms, was recognized as a typical feature of hypnotic states. If properly recognized, it could yield positive results in parapsychological as well as in psycho-therapeutic experiences, whereas it may mislead observation and give rise to "doctrinal compliance" if ignored or misinterpreted.

Mr. Douglas Dean (U.S.) reported on recent pilot experiments in Canada that sought to repeat the reported Soviet tests in telepathy at a distance. There was agreement among participants of the discussion that data on this matter were too limited to permit full evaluation of results.

ON THE FOLLOWING DAY, Dr. Jan Kappers (Netherlands) reported on a series of recent experiments undertaken in Amsterdam to test the possible impact of LSD 25 (lysergic acid diethelamide) upon the apparent extra-sensory capacity of subjects. The view of a number of discussants was that these research activities in the Netherlands offered considerable opportunity for extended test experiences.

Similar experiments, undertaken in Rome, were the subject of a report made by Dr. Robert Cavanna (Italy) who, together with Dr. Servadio, had made a series of tests utilizing both LSD 25 and psilocybin; a strict control method is being employed, and the manner in which the Italian and Dutch tests might be improved or repeated was discussed by various Conference participants.

From the subject of psychopharmacology, the Conference moved toward consideration of the wider aspects of psychology in its relation to parapsychology.

Dr. Servadio provided an introduction to the subject, noting the work done by psychoanalysts in the United States and Europe to illustrate the apparent presence of telepathic elements in the situation between analyst and patient. He emphasized that seemingly extra-sensory contact develops when there exists strong emotional pressure to communicate, but usual sensory channels are not available. Dr. Servadio emphasized that a "complimentary psychological situation, involving emotional conflicts and problems, in both analyst and patient" facilitates the phenomena.

Three representatives of the depth psychological approach of the late Prof. C. G. Jung then invited comments on work done by an experimental group in Zurich. In supplementary reports, Dr. C. A. Meier, Dr. James Hillman and Dr. Miltiade Rhally (all of Switzerland) offered a preliminary account of well over five hundred experiments that have formed part of a project which began in the autumn of 1959. Describing their understanding as "purely a pilot project," they noted that standard Zener card testing was undertaken by members of their study group, while psychological factors relating to subject and experimenter are observed in detail.

THE DISCUSSION which followed dealt with technical aspects of such testing, as well as with the different psychological approaches favored by the Freudian and Jungian spokesmen. Dr. Servadio emphasized that "unresolved emotional tension" would appear to be the major motivating force in psychic phenomena in the patient-analyst situation. Dr. Meier expressed the view that it might be premature to answer the question as to the psychological dynamics of telepathic and other psychic phenomena. Also discussed was the possibility that ESP faculties become charged or sharpened when a subject is dealing with an emotion-laden problem that is not faced consciously.

Mrs. Garrett emphasized the need to recognize the role of emotion in psychic research; she urged that experimenters "do not lose sight of the powerful force which emotion brings to their work, and of the demand that they, themselves, must have a strong sense of participation and dedication." Citing her own experience in mediumship and as a subject of numerous experiments, she noted that the impact of such targets as Zener cards is lessened with repetition, as the cards "become a jumble of images that are superimposed upon each other."

Mr. Aldous Huxley supported the view that, in parapsychological research as well as in psychotherapy, "great works of art can have a striking effect," and they "touch the emotional core of the patient or subject much more profoundly than any imaginable set of cards."

He added that the training of psychical subjects should be pursued, and that Indian and other Oriental traditions should be searched for universal themes that might give "new content to the half-dry vessels of modern parapsychology." Mr. Huxley called for an "exercise in pure perceptive awareness" to strengthen modern research methods.

Dr. Alain Assailly (France) observed that psychic phenomena have gained impetus from a "crisis in the mind of the person who is sending out the telepathic signal," and that experiments should take cognizance of such emotional factors.

DURING THE AFTERNOON SESSION of the second day of the Conference, Dr. Servadio and Dr. Meier presented outlines of their methods of dealing with apparently "paranormal" elements in dreams. Dr. Meier said that his group had refrained from "formulating a strict policy" in this matter, regarding a psychic event as something that "volunteers to appear." He expressed general agreement with Dr. Servadio's view that strong emotional bases for such phenomena appear to exist, but noted that this remained "a matter that we do not wish to define with any degree of certainty."

Dr. W. Grey Walter (Great Britain) raised the question of how psychologists of various schools "decide whether a given event is truly significant," and suggested that psycho-physiology may offer certain areas of collaboration with parapsychologists and psychologists. He widened his observations during the morning session of the Conference's third day. He reminded participants that the time was presumably at hand to "abandon the 'black box' approach to psychic phenomena." He identified this approach as the attitude that observes stimuli entering an unexplorable "black box" such as the human brain, as well as the result that can be perceived—but is unable to examine the happenings inside such a theoretically closed unit.

Looking toward future progress in this area, Dr. Grey Walter noted that a breakthrough "need not be statistical." He expressed the view that statistical approaches remain a matter of dispute in many fields, including psycho-physiological research concerning the

brain and the nervous system. He added that researchers in parapsychology need not indefinitely be "at the mercy of still rather tentative algebraic method." The speaker added that, from a psycho-physiological point of view the possibility of two nervous systems being involved in the process of "information appearing in two places at the same time—not necessarily in the manner of an event being communicated from one point to another—offers highly interesting possibilities."

Dr. Assailly stated that, in France at least, mediumistic subjects were available in satisfactory number, but that they "tend to be snapped up by spiritualist circles and are therefore almost completely lost to the cause of scientific research." He cited his own experience in developing a series of psycho-physiological case histories of mediums, in which only the utmost perseverance succeeded in accumulating the required data.

MR. DOUGLAS DEAN (New York) then presented details of experiments carried out in the United States, utilizing the Rapid Eye Movement technique for the investigation of possible telepathic elements in dream content. He outlined the technical basis of the experimental framework, methods of recording and evaluation, and invited questions and suggestions that might lead toward improvement and repetition of current research.

Mr. Dean cited several cases of apparent high significance and presented details of the quantifying methods used by the Research Division of the Parapsychology Foundation in the dream investigation. His presentation was supplemented by Mrs. Garrett, who narrated details of several dreams containing strong indications of precognitive elements. Dr. Cavanna put a series of technical questions to Mr. Dean which helped to define the methodological approach used in the dream research. Dr. Grey Walter linked the investigation with the brain's "shutter effect" related to eye-movements that appear to follow the objects in a dream. He also raised the question as to whether the Rapid Eye Movement technique, or other research developments, might eventually help to "identify dreams of para-

normal quality," possibly through the means of autonomic variables associated with the REM technique.

In the discussion that followed, Dr. Marcel Martiny (France) raised the question of the psychological and psycho-physiological reasons for the belief of many persons that they do not dream at all; Dr. Hillman discussed the "laws of selection" from dreams, including their haziness or precision, and called for "careful content analysis of what is brought out and is not brought out from target pictures" that are seen by apparent telepathy.

The afternoon session of the same day began with an exposition by Dr. Servadio of some of the overall questions concerning dream research, from the point of view of laboratory work and psychological investigation as well as the need for separate development and scientific integration of various investigative methods.

Mr. Dean concluded his presentation of the dream research work and reported on laboratory investigations utilizing plethysmographic equipment in tracing apparent telepathic elements in interpersonal situations. The subject, which is to be explored in further detail through the circulation of preliminary results among interested scholars, provides opportunities for laboratory observation of phenomena which in the past remained in the category of largely unrepeatable spontaneous events. Mr. Dean asked the scientists present to make suggestions that would help to improve methods.

The session, as a result, was devoted to a detailed exploration of techniques and achievements available thus far. There was lively discussion, designed to bring out procedural techniques. Dr. Grey Walter, Dr. Martiny, Mr. Francis Huxley, Dr. Kappers, Dr. Rhally and others participated.

THE CONCLUDING SESSION of the Conference took place on July 21, beginning with a presentation by Mr. Sidney Wright (Great Britain) of novel experimentation methods concerning possible psychokinetic effects in the throwing of dice.

Dr. Martiny reviewed the work of the Conference against the background of traditional psychical research methods. He emphasized

that it was of particular significance that the meeting was taking place in France, where much of the pioneer work in the field had originated. He stressed "the importance of team work at the present time, when the individual researcher needs the ideas and criticism of his colleagues even more than he did in the past."

Mrs. Garrett concluded the Conference by thanking the participants, notably Mr. Aldous Huxley and Dr. W. Grey Walter, for their efforts to attend the meeting; she noted that the diverse areas of science from which the participants had come had created "a particularly stimulating and creative atmosphere." Mrs. Garrett expressed the hope that the work reviewed by the Conference participants would call forth increased activities in other research centers, either as an extension of the projects discussed, or in areas outside the work reviewed by the Conference.

Dr. Servadio then presented the Conference Resolutions which were adopted with slight modifications, and closed the Conference.

Participants

The following is a list of participants at the Conference on Interdisciplinary Approaches to Experimental Parapsychology:

Alain Assailly, (France), physician; specialist in neuro-endocrine studies; researcher in the psychophysiology of mediumship.

Roberto Cavanna, (Italy), biochemistry, Rome.

Douglas Dean, (United States), Assistant Director, Division of Research, Parapsychology Foundation, New York.

Martin Ebon, (United States), Administrative Secretary, Parapsychology Foundation, New York.

Eileen J. Garrett, (United States), President, Parapsychology Foundation, New York, New York.

W. Grey Walter, (Great Britain), Head of the Physiological Department, Burden Neurological Institute, Bristol.

James Hillman, (Switzerland), Director of Studies, C. G. Jung Institute, Zurich.

Aldous Huxley, (United States), writer, essayist; author of "Doors of Perception" and many other works of fiction and non-fiction.

Francis Huxley, (Great Britain), writer, anthropologist, author of "Affable Savages."

Jan Kappers, (Netherlands), physician; President, Foundation for the Investigation of Paranormal Healing, Amsterdam.

Marcel Martiny, (France), physician, specialist in internal medicine; researcher into relationship between neurology, cerebral functions and parapsychology.

C. A. Meier, (Switzerland), psychologist and lecturer, leading associate of the late C. G. Jung.

M. Rhally, (Greece-Switzerland), collaborator of Drs. Meier and Hillman, holds a degree in engineering and is preparing for a doctorate in psychology at the University of Zurich.

Emilio Servadio, (Italy), active member, International Psycho-Analytical Society; researcher in psychological dynamics of parapsychological phenomena.

Sidney Wright, (Great Britain), student of philosophy; researcher in psychokinesis.

Resolutions

Following is the text of the resolutions adopted by the Conference on Interdisciplinary Approaches to Experimental Parapsychology at Saint Paul de Vence, July 17 to 21, 1961:

1. Experimental Parapsychology is now going on in a variety of fields, and, therefore, requires increasing interdisciplinary activities. The exchange of data and ideas between varying scientific disciplines that have a bearing on parapsychological studies should be widened.

2. Parapsychological subject matter is of significance in such areas as psychology, physics, chemistry, neuro-physiology, history of religions, ethnology and related fields. Scholars in these areas should be urged to widen their knowledge of parapsychological phenomena, and wherever possible, contribute ideas and research activities. Specifically, the participants of the Conference urge scholars in relevant fields to repeat, or improve, experiments now under way that utilize plethysmographic equipment in tracing apparent telepathic elements

in interpersonal situations, as well as telepathy experiments utilizing the Rapid Eye Movement Technique in dream investigation.

3. The Conference takes cognizance of current research in Italy, the Netherlands, the United States and Canada, linking psychopharmacology and parapsychology. The evolvement of improved methods in this field is acknowledged with particular attention.

4. The participants wish to express their appreciation to scholars in the various areas of psychology who have been engaged in parapsychological studies for some time and are currently seeking to apply the experience thus gained to further research; the contribution of scientists representing analytical as well as depth-psychological methods is specifically noted.

5. The area of hypnosis studies requires a special effort, both in historical research and new experimentation. The Conference participants agree that in the history of hypnosis it has constantly been found that hypnotized subjects may give good results in parapsychological experimentation, and that parapsychological phenomena have occurred spontaneously with hypnotic subjects even when such phenomena were not expected or looked for. The participants also agree that in the area of hypnosis many different disciplines can find convergence of interests and give valuable contributions. The Conference participants recommend therefore a project that would bridge the gap between earlier hypnosis research and the current knowledge and experimentation in this field; historical records should be searched for case material that might yield suggestions for the repetition or development of experiments undertaken by the pioneers.

6. The Conference acknowledges that the initiative and imagination of individual research scientists is emerging as the most dynamic element in parapsychological investigations, whereas the traditional societies seem often to lack—as collective traditional institutions—the enterprising spirit and the unprejudiced attitudes which are of paramount importance in this field.

Thirty years in the White House have convinced Lillian Parks that Abraham Lincoln's ghost actually inhabits the Oval Room

GHOSTS IN THE WHITE HOUSE

Susy Smith

GHOSTLY laughter has often been reported resounding from the Rose Room of the White House. And the face of Abraham Lincoln is frequently seen at the window of the Oval Room, if rumor is to be believed. Stories about the ghosts in the White House, although they abound, are difficult to trace to their actual sources, and for this reason they are usually considered apocryphal.

But now comes a writer, with thirty years of experience in the presidential mansion, to testify to the truth of these rumors. Lillian Rogers Parks, a former servant in the White House, admits publicly that "two times I had frightening experiences" there. In *My Thirty Years Backstairs in the White House* (Fleet Publishing Corp., 1961), Mrs. Parks says that other people, those who live at the White House, and some who visit there, "have also known strange goings on."

Mrs. Parks, who is a seamstress, recalls that when she was working at the bed in the Rose Room, getting the spread in readiness for Queen Elizabeth, she had an experience that sent her flying out

of there. "The spread was a little too long," she writes, "and I was hemming it as it lay on the bed. I had finished one side, and was ready to start on the other, when suddenly I felt that someone was looking at me, and my scalp tightened.

"I could feel something coldish behind me," she says, but she did not have the courage to look. She went out of the room in a hurry, and "didn't finish that spread until three years later."

The seamstress was not the only one among the servants who had ghostly experiences in that room. Katurah Brooks, who used to work on the second floor, was doing her chores there when she heard laughter coming from the bed. "It was loud laughter," Mrs. Parks writes, "and had a hollow sound, and it couldn't have come from any other place, because she was the only person in the room."

The Rose Room is the one that is always reserved for queens and other famous guests, and the bed there is the one which was used by Andrew Jackson.

"DOES LINCOLN really inhabit the White House?" is a question Lillian Parks and other servants are frequently asked. And she replies that a number of persons in the White House believe in the ghost of Lincoln.

"It was rumored backstairs that Queen Wilhelmina had seen the ghost of Lincoln when she opened the door to a strange knock," Mrs. Parks writes. The next morning she is supposed to have told it to Franklin D. Roosevelt, who "was not too surprised, because his wife had also felt something strange.

"Mrs. Roosevelt mentioned several times that when she was working at her desk in the room that had been Lincoln's bedroom, she would feel a presence behind her. She was braver then I," Mrs. Parks confesses, "and did turn around, but she couldn't get rid of the feeling."

At a certain window in the Oval Room, where Lincoln stood looking out toward Virginia, deeply concerned about the Civil War, Lincoln's ghost has been seen most often by White House servants. Mrs. Parks says Mrs. Coolidge saw him there, too.

President Harry S. Truman may have been awakened by Lincoln's ghost, because he, too, heard a strange knocking at his door, and no one was there when he answered.

This haunting is not restricted to men ghosts. Several First Ladies are supposed to return now and then. Dolly Madison is said to have somehow indicated her anger when the second Mrs. Wilson ordered her old flower garden dug up, and Abigail Adams is a "busy ghost, fooling around with her laundry in the East Room."

Mrs. Parks says, "I don't know what the White House does to its occupants, but even little Fala, Roosevelt's beloved dog, saw a ghost" at his master's funeral service, and let out "such a strange crying noise."

"Does that mean FDR is also at the White House?" Mrs. Parks asks. "If so, no one human has seen him yet."

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Because of the rapid progress being made in psychic research, the need for a standardized nomenclature is a crucial problem

WORDS AND MEANINGS

Julian Franklyn

THOSE PERSONS who joined the Auxiliary Fire Service of London in the days of Air-Raid Precautions preparation were trained by London Fire Brigade ratings: mahogany-faced men of steel who could be divorced from duty only by death; men who had been bluejackets—perhaps, even, Warrant Officers—in the Royal Navy, men whose early education had fitted their calling.

One of the first "training lectures" delivered self-consciously by the "L.F.B. Instructor" to whom the present writer's enlightenment was entrusted began thus: "There is kep' in the Watch-Room a book what is called the no-men-clay-cheer book . . ." and it slowly became manifest that he had, perhaps a quarter of a century earlier, been duly impressed with the indispensability of standardized nomenclature.

Man's command of verbal language indicates more surely than does any physical characteristic his distinctiveness in the animal world, and it is even believed by many conscientious "thinking" people that the major barrier to peace among nations is the confusion of tongues.

It is noteworthy that at the higher level of intellectual achievement national insularity is unknown. Even during the fury of war, savants are deeply concerned for the safety and welfare of their contemporaries working in the same field of knowledge in enemy countries.

Knowledge is a power that supersedes nationalism; and in the furtherance of knowledge, every branch must ultimately consolidate and standardize an international language peculiar to itself. Dr. Johnson of dictionary fame asked Dr. Burney (the father of Fanny Burney, the author of *Evelina,* afterwards Madame D'Arblay, diarist) to teach him something of the language of music.

The art and science of heraldry, apart from its possessing a musical and sonorous nomenclature of its own, is in its graphic representation, a language of identification that transcends the realm of human speech. The study of language is itself a science with an attendant terminology but language had lived for eons before it was written, with the art of writing preceding the rules of grammar.

Medicine and magic were first practiced as one subject, not as two. The former was elevated to a science and the latter debased to a superstition. For many millenia before the dichotomy occurred (and that fission itself long antedates the development of scientific medicine), an esoteric vocabulary had been achieved.

Even as recently as the mid-nineteenth century the dignified, highly-respected, top-hatted and frock-coated doctors were dispensing vegetable simples and describing diseases in the terms employed by their prototypes of the Middle Ages.

The more advanced thinkers among medical men were aware of the need for a standardized scientific nomenclature for their "art and mystery," but it was the impact of social advance that had the effect of forcing the pace. The state demanded that certain diseases should become "notifiable," and the profession was confronted with the problem of classifying these pathological states so that one and the same morbid condition was described by one and the same name: for example, Jail-fever, Ship-fever, Camp-fever, Famine-fever, and half a dozen other unscientific and misleading descriptive phrases were cast aside and *Typhus* took over their duties.

The first *Medical Nomenclature* (a glossary of new scientific terms), based on Greek word-forming elements, made its appearance in the latter part of the nineteenth century; it is a periodical publication, issued at decade intervals, and is under constant vigilance and revision.

Anatomical terms, as well as the names of the diseases, had to be put on a scientific basis. An international commission of anatomists worked for six years and submitted its first list to the Anatomical Society at a meeting held at Basle in 1895. They used Latin-word-forming elements and their list was adopted. In the medical world the initials BNA are recognized as an abbreviation of *Basle Nomina Anatomica*: whereunder the "superior joint," which might refer to Scotch beef, is discarded in favor of *phalanx proximalis,* which can mean nothing but the terminal section of a finger.

If magic had not been proscribed by church and state, it might have been overtly practised and studied. Instead—unlike medicine—it managed a hole-in-the-corner survival by creeping stealthily through the sewers of civilization.

Not until the nineteenth century dared "magic" emerge into the light of day and stand as a candidate for scientific investigation; and when it did, those courageous pioneers who conducted the inquiries laid themselves open to stigma and loss of professional status. Hence the "scientific" language that modestly emerged as research progress was neither scientific nor internationally helpful.

A century of psychical research has done either much or little (according to one's lights) to solve its problem and to prove its hypothesis. It has, however, incontestably sifted its material and given categories for specialization between primitive spiritualism and sophisticated parapsychology. It has not, equally incontestably, developed a scientific, internationally acceptable terminology. And if the use of knowledge is to aid advancement, pains must be taken to indicate a path for a proper nomenclature of occultism.

A GOOD START was made at the International Research Co-ordination Meeting, held under the auspices of the Parapsychology Founda-

tion, at St. Paul de Vence (France) in August, 1957. The Foundation's *Newsletter* (vol. 4, no. 5) reports that the conference was opened by Eileen J. Garrett, and that "Mr. Zorab summarized the efforts of a preparatory committee dealing with 'clarification and unification of Parapsychological Terms . . .' " The Conference resolved, *inter alia,* "that a Preparatory Committee . . . be established under the chairmanship of Mr. George Zorab, with the participation of Dr. Eric J. Dingwall, Mrs. Rosalind Heywood, and Prof. Emilio Servadio . . . with the intent to report . . . the results of its efforts not later than 1 March 1958."

The committee duly reported, and their results should be enshrined in the annals of philology, for they showed that they had grappled heroically with, and had severely wounded, the monster set loose upon mankind by the curse of Babel.

The crux of the matter was touched upon and expressed in the clause: "It is not the use of the same words and phrases by all workers in this field which is to be considered of such a great importance for our subject, but the general agreement on the exact significance of each separate term used."

It is manifest that the definition—not the word itself—is the important factor in the mechanism of understanding and co-operation, for even the "same" word assumes a different "shape" when employed by men of different tongues.

Our "own" word, "parapsychology," becomes in French "parapsychologie"; in German it retains the French spelling but is colored by the Teutonic diction; Italian makes it "parapsychologia," and Spanish, "parapsicologia."

What matters is that in each of these languages it means "a branch of psychology which deals with mental behavior, and with other biological phenomena that appear to require [for their expression or their manifestation] principles not at present [either understood or] recognized." The word should, and among enlightened workers in the field will, replace the English "psychical research"; the French "metapsychique," and "sciences psychiques"; the German "okkultismus," "psychischer forschung," and "okkulter forschung";

the Italian "metapsichich," "ricerca psichica," and "science psichiche"; and the Spanish "metapsíquica," and "metapsicologia."

The report covered about thirty terms giving first importance to their definitions; then giving, as far as possible, their histories; and finally giving their shape in each of the five languages selected: English, French, German, Italian and Spanish.

Historically, the word "psychical" was chosen as a fitting adjective to indicate the branch of research that the Society for Psychical Research founded in 1882 in London would foster and conduct. The meaning became specialized by usage; in itself the word could refer to normal psychology. In 1889, the German doctor, Max Dessoir, evolved the word para-psychology to describe that branch of the study of mind dealing with the abnormal—with that which is now termed psychopathology.

Parapsychology, a branch of study advancing side by side with normal psychology, no longer deals with the psychogenic, hormonopoietic, emotional and mental mechanisms of the calculating boy or of the kleptomaniac; it deals with extra-sensory experience, and the word itself was transferred out of the overt and into the occult by E. Boirac, in *La Psychologie Inconnue* (1908).

Parapsychology runs closest to psychopathology in its investigations of poltergeist phenomena. This word is strangely and strongly established in the English language, but it is obsolescent, if not quite obsolete, in its native German. It is not a suitable term, for it has been established that these outbreaks of violent and even dangerous manifestations are not occasioned by "racketing spirits"—but by some so far undiscovered emanation from a pubescent child. Mr. George Zorab says: "As far as I am aware, the term was first brought to the attention of the English public by a writer who may be regarded as a forerunner of modern psychical research, and whose book was published in the same year when the Hydesville Rappings were ushering in the new era in Spiritualism." The book alluded to is *The Nightside of Nature, or Ghosts and Ghost-seers,* by Catherine Crowe (1848).

From English the word poltergeist has spread into French, Italian and Spanish. The French use also "hantise," "maison hantée," and

"Thonybisme"; the Italians, "fenomeni d'infestazione medianica"; and the Spaniards, "fenómenos de albordamiento." In Germany the term is "Spuk," or "medialer spuk."

In addition to its other drawbacks the word is ugly, and for that reason if for no other, it would be a mercy to the ear to ban it in favor of another that would be more musical and more meaningful. But this seems to be a luxury beyond our luck and "poltergeist" will itself continue to plague us.

It is regrettable that this cuckoo in the nest will survive while the word *occult,* it seems certain, will be abandoned. There are many workers in the field of parapsychology who feel that "occult" looks back to the dark days of magic, of arcane practice. But occult ought to be cleared of its stigma, for it is a good and useful word, by no means synonymous with arcane. The latter implies closed in, kept secret (*arca,* a chest); the former refers to hidden rather than closed, to "extra-sensory" rather than "kept secret."

With the word *medium* the case is altered. The committee, quite rightly, recommended its banishment from the vocabulary of parapsychology. A *medium* is accepted as a mediator between a world of spirits and the world of men, and the word was first applied in this sense by the journalists who investigated the case of the Fox sisters in 1849.

The parapsychologist is not wholly concerned with an investigation of post-mortem survival. Neither is he willing to take the line of least mental resistance and attribute to spirit activity all phenomena that are physically inexplicable. One might go further and declare that he is not prepared to accept, as parapsychological data, all mediumistic phenomena; some of it would be better dealt with in the sphere of psychopathology.

Mr. Zorab does not simply demolish a word and leave an open space in our vocabulary: he fills the gap with a splendid new edifice. He gives us *parergast* for one displaying mental psychic effects, and *paragnast* for one displaying physical psychic effects. A third member of this group is *parergy*: "phenomena of an energetic nature indicating the influencing or the propulsion of material objects with-

out the aid of any known physical agency; phenomena of a biological or bodily nature transcending completely what is known to be possible with human beings."

Such words as these, built of good Greek elements, are essential in order to clarify our own thoughts on the subject, to make us intelligible to each other, and, most important, to reveal to mankind what we mean. Our goal is to rise above suspicion and establish our work as science and not magical practice. Our problems are occult, and we do not make them arcane.

In the eighty years that have passed since the inauguration of the Society for Psychical Research, a very gratifying distance has been covered. The unkown destination may be centuries ahead, but a road has been chosen. An established nomenclature of parapsychology is needed to signpost that road, to comment on the prospect ahead, and to report the passing scene.

Social trends are traveling with us. In Britain the "Witchcraft Act" has been repealed. In the United States an appeal—brought to court about five years ago—against the sentence passed on the Salem witches, secured a reversal of the verdict of "guilty."

Notwithstanding the Anglo-Saxon characteristic, displayed in both England and America, of resenting governmental interference, it must be confessed that such supervision might be salutary to the science of parapsychology, and certainly would consolidate its nomenclature. If an Act were passed whereunder "mediums" had to be licensed, "dowsers" and other professional "radiasthetes" registered, and "hauntings and poltergeist outbreaks" became as "notifiable" as fever, very energetic steps would be taken to show the government "where it got off." The public demand for definitions would be so great that a Royal Commission in England, and an equivalent body in the United States, would be set up to "report on the application of controls upon psychopractors and others within the meaning of the Act." Arising out of such social impact we could look forward not merely to foolproof (and fakeproof) terminology, but to a *Standard Dictionary of Nomenclature of Parapsychology.*

The old fortune-teller told him where a treasure was buried, but she warned him not to look for it before a certain date

TEXAS TREASURE HUNT

Roy Lander Lightfoot

DURING THE SECOND WORLD WAR, I was running a small business enterprise in San Antonio, Texas. Both as an added investment, and also because I was interested in fruit growing, I bought a few acres of land near a much-used highway. There was an old, run-down cabin, consisting of two rooms and a "lean-to"—which was used as a kitchen—on the property. My idea was to repair the shack by adding a large living room with a fireplace of native rock, thus increasing its overall value. I also had managed to circumvent the wartime restrictions and obtain a water pump. I convinced the powers-that-be a pump was necessary to save my young orchard from complete destruction through lack of water.

After installing the pump and seeing that it was in working order, I drove back to San Antonio. When I returned to the orchard, several days later, I saw to my dismay that the pump had been stolen. It was obviously a professional job and done by an expert

mechanic. I was extremely upset, for my fruit trees were dying, and I felt certain that I could not replace the pump due to the strict priority ruling.

After having the police of four counties working on the case, I appealed to the Texas Department of Public Safety for help. They sent an expert who tried to obtain finger prints from the pipes the thieves had left in the well. Again there were no positive results. As my trees had no water, they were dying.

DOWN THE HIGHWAY from my property, there was a service station and small grocery store operated by a German woman and her son. As I was in the habit of buying gas there, I mentioned the theft to the woman. She had the following suggestion to offer:

"I know of an old colored fortune teller about twenty miles from here that might be able to help you. A short time ago my husband's brother asked her if she could help him on a certain matter. The woman said she could not, but she did tell my brother-in-law that he would die within a very short time. She also gave an approximate date. Also," the woman added, "the fortune teller told my brother-in-law that my husband would die a week later." Both men, the woman continued, had died about the time the fortune teller prophesied.

As a last resort, and also to satisfy my curiosity, I visited the fortune teller. She lived in a well-kept cottage in a respectable part of town. And, for some reason, she requested her "customers" to enter by the rear door. She appeared to be in her early seventies, and nearly blind. When I asked her if she could help me recover my pump, she replied:

"Mister, you should have seen me sooner, as the vision fades." Then suddenly she came to life. "I can see three men carrying your pump away," she continued. "One of them lives in your neighborhood. You scared them off twice." Then she stopped. Feeling rather foolish, I started to leave, but she asked me to wait.

"I see a buried treasure," the fortune teller continued. Thinking that I could use a treasure to help replace my lost pump, I asked

her to describe the location of the treasure, and to state whether it was on my property. She said it was definitely on my property, and described in minute detail my shack and surrounding landmarks. She also advised me where to dig, stating that it was either near a mixer or near a place where something had been mixed. She added that there was a lot of iron in the area.

I questioned her about the shack I was repairing. She said it was a three-room, frame house that had been detached from an old six-room house. Part of the old home was brick, it was not far from the shack, and was probably about one hundred years old. These facts were all indisputable. I began to get excited. But, the old woman added, I must not dig before a specific future date. "If you dig before that date," she warned, "the spirits will shorely manifest themselves and you'll hear a noise in the central bedroom where you sleep." How, I wondered, did she know where I slept? The fortune teller continued, "You will hear a spooky noise, and it will come from the northwest corner of the room. You'll shore know the noise when you hear it. I guarantee that, Mister!"

EVERYTHING THE FORTUNE TELLER had said sounded rather foolish to me. But as I was already committed, I thought I would see if there really was any treasure. When I returned to the shack it was almost dark, but I dug as long as there was any light at all. Finally, not being used to such strenuous labor, I became very tired and decided to stop. After cooking some supper, I went to bed thinking of the old adage "all fools are not dead yet." But, I thought, I was at least a happy fool. I would have some fun and no one would ever know the difference.

The night was one of the darkest I had ever seen, and there was also a storm brewing. I went to bed and fell soundly asleep. And then it happened. I was awakened by the strangest noise I had ever heard. It sounded as if someone was tearing boards off the old frame shack. At the same instant, I felt strong hands clutching my throat, apparently trying to strangle me. I sprang from the bed, hearing myself say, "look out, look out."

The experience was frightening, terrifying. There were no neighbors within a mile of the shack, so I felt sure no one was playing a trick on me. Besides, I was practically a stranger in the neighborhood. I ran out into the yard, flashing my powerful flashlight in all directions. There was nothing in sight, however.

I next climbed into the attic. It was empty, with nothing loose that could rattle. I flashed my light under the house—which was built on cedar posts—but nothing was there. I climbed the ladder onto the roof and looked down the chimney. Again nothing. I finally went back to bed, eventually falling into a fitful sleep.

But before I fell asleep I remembered the words of the old fortune teller: "Mister, you'll shorely know that noise when you hear it." And I 'shorely' did.

That one experience ended my treasure hunting. Shortly afterward I sold the property to a man from Ohio who wanted to build a trailer camp. As far as I know, he is still there.

THE BIRTH OF THE GODS

Condensation of the book

By

GUY E. SWANSON

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WHEN Guy E. Swanson's The Birth of the Gods *recently appeared, it was called in the* American Sociological Review *"a pioneering and entirely modern attempt to apply rigorous statistical methods of analysis to a wide range of comparative materials" on the origin of primitive beliefs. The* American Sociological Review *appraised it as a "provocative volume . . . in streamlined, statistical guise . . . concerns* correlations *. . . a most valuable preliminary to sophisticated investigations of particular instances" of beliefs in monotheism, polytheism, reincarnation, and witchcraft.*

Swanson, who is Professor of Sociology at the University of Michigan, has made studies of fifty of the world's simpler peoples, representing forty-seven world regions, among them being the Marquesan, the Ifugao, the Hottentot, the Zulu, the Romans of the Age of Augustus, the Israelites of the Era of the Judges, the Iroquois, the Aztec, the Cuna and the Carib. Once these fifty primitive and ancient peoples were chosen, the principal descriptions available for each were read by Professor Swanson and two advanced graduate students and the pertinent data were recorded. Indicators defining sovereign and nonsovereign organizations or referring to the complexity, specialization, wealth of a society and the danger of armed attack threatening it were set up for classifying observations. Certain special problems of interpretation were considered, and at the conclusion of his findings, Professor Swanson asked whether it is plausible that the religious beliefs produced the social conditions.

"We can forecast that the evidence we have will support hypotheses about the origin of beliefs, or fail to confirm them in

the following sense: If a given social condition did cause a particular belief, one would be as likely as not to occur without the other. Therefore, the appearance of condition and belief together more frequently than chance alone would allow is consistent with, though not proof of, the conclusion that one of these caused the other."

Professor Swanson is the co-author of The Changing American Parent (1958) *and* Inner Conflict and Defense (1959), *and author of numerous articles.*

On the following pages, the editors of TOMORROW *present the quintessential section of* The Birth of the Gods.

MOST men at most times have lived in two environments—one natural, the other supernatural. The distinction between these words is sometimes sharp, sometimes vague. It has even been declared an illusion. For the atheist, there are no gods—for the pantheist, all of nature is also supernatural.

The structure of the supernatural world, like that of the natural, varies greatly in human experience. It may have the august unity of Jehovah or teem with spirits and sprites, and gods and godlings, or with disembodied magical forces and ghosts. Toward man, the supernatural may be indifferent, spiteful, wantonly malevolent, supportive, supervisory, distant, intimate, transcendent, or immanent. Toward the supernatural, man may be scornful, friendly, fearful, awe-struck, manipulative, indifferent, submissive, reverent, joyful, aggressive, or loving.

The two worlds of nature and supernature confront us with innumerable mysteries. Of these, none seems more intricate than the discovery of human experiences which might give rise to a conception of this twofold character of the universe. Our understanding of behavior suggests that all ideas arise from man's experience with his

surroundings. From what experiences do the ideas of the supernatural and its myriad forms arise?

A thorough and systematic treatment of a question such as ours cannot yet be written. The detailed evidence required does not exist. The elegantly clear and full explanations are not at hand. Yet some new explorations and advances are possible. There are certain roughhewn explanations which could not be tested until recently, when reliable information about the religions of many peoples became available. The purpose is to describe and refine these pioneering explanations.

IT IS OFTEN ASSERTED that the question asked in these studies cannot be answered by any means known to science. If this were true, everything that we do here would be pointless. It is necessary, therefore, to say something about this assertion that our quest is hopeless.

We may begin by remembering that no procedure of empirical science allows us to determine with absolute certainty that one event, call it X, is the cause of another event, call it Y. Those who reject the possibility of studying the origin of beliefs in the supernatural usually insist on the absolute certainty which is never available in human knowledge of any subject. What one can sometimes show is that Y always appears after X is present and that Y appears only after X is present. We can never be certain that X and Y will have this relationship under all possible conditions because we are able to study them in only a limited number of situations. We can never be certain that it is X, as such, rather than some aspect of X or something which always accompanies X without being a part of it, which is the necessary and sufficient antecedent of Y. For many practical purposes, it may not be necessary to have such refined knowledge. All we may need to know is that by producing or preventing the appearance of X, we can control the apppearance of Y.

Our confidence that X is the cause of Y is increased by several factors. We are more confident that a causal relation exists if we have some logically valid reasons for thinking that it should. Our

confidence is also increased if the relationship appears under a wide variety of conditions, if alternative explanations can be discarded as contrary to empirical observations, and if we are able to control the appearance of antecedent conditions other than X so that X alone seems to precede Y.

Although the factors just listed increase one's confidence, they do not constitute a conclusive demonstration that X, as such, is always or ever the cause of Y. The working scientist seeks to establish causal relations which hold "for all practical purposes." He recognizes that conclusive demonstrations of causality are impossible.

Although absolute empirical proof of any positive assertion about causality is out of the question, absolute empirical disproof of such assertions is often quite possible. [Investigators may show, for example, that Y appears in the absence of X or that X is not always followed by Y.] It is a curious fact of human existence that we can be absolutely certain that something is not true, but only more or less certain that something is true.

The survey of leading explanations of the origin of supernature which we shall undertake will show that these accounts can usually be subjected to some empirical test. Many times we can demonstrate that an explanation is contrary to observations and so reject it. On other occasions we shall find that current evidence for an explanation is ambiguous, but that we can describe some feasible investigation which is likely to resolve the ambiguity. Finally, we shall discover at least one explanation which seems consistent with current knowledge and for which a variety of empirical tests is possible, thus providing us with a growing factual foundation for increasing or decreasing our confidence in the account. This survey indicates that the question of the supernatural's origin is one which can be investigated within the canons of empirical science.

We should, however, foresee two situations which limit studies of this topic. First, there are some explanations which call for unavailable information. These cannot be tested. Second, we cannot always find methods for ruling out the influence of factors which might provide alternative explanations to the account we advance. These

limitations are not peculiar to the study of the supernatural's origins, but they are of importance in such investigations.

Two types of untestable explanations of supernatural beliefs are common. One of these asserts something about the experiences and inferences of prehistoric men. The other says that men developed their ideas of supernature by direct experiences with mana and spirits.

Since we have no records of how prehistoric men felt or reasoned, and no prospects of obtaining any, we cannot hope to verify hypotheses which depend on such evidence. As we shall see, however, we can occasionally show that explanations founded on assumptions about prehistory are improbable.

It is fortunate that we need not be troubled by our inability to test theories which depend on the unavailable evidence of prehistory. Our knowledge about beliefs shows that they do not persist by themselves. An idea of attitude or belief must correspond to current experiences with the environment if it is to continue across the generations. As a result, we may expect that forces which produce and support current beliefs are present along with those beliefs. What we do not know is whether the beliefs are now engendered by the same experiences which produced them in the past.

When, on the other hand, we are told that direct contacts with mana or spirits produced certain beliefs, we confront a different obstacle to verification. Because, by definition, these supernatural entities stand apart from the natural universe, freed of its laws and limitations, we are not able to observe them reliably through the instruments of nature. We cannot, for example, be certain that a spirit was or was not active in a particular situation. We cannot say whether a magical spell is effective because, although unknown to us, someone's countermagic may be working against us. Such considerations make these accounts untestable by systematic empirical study.

The Experience of the Supernatural

HOW SHALL WE TELL the supernatural from the natural? Some answer must be given to this question before one can venture a guess about the experiences from which an idea of supernature originates.

Supernatural forces take one of two forms. There is what we shall call "mana" and there are spirits of various kinds.

Mana is a substance or essence which gives one the ability to perform tasks or achieve ends otherwise impossible. It increases natural abilities and confers supernatural skills. In itself, however, mana is an object, not a body of skills and abilities which are obtained through learning. Access to it is acquired, in the sense that a house or a wife or a pear is acquired, that is as a gift, as a purchase, or through the performance of appropriate acts.

When, for example, a Blackfoot Indian sought mana, he would go alone to some isolated spot. There, after fasting, prayer, and exposure to the elements, a spirit might come and teach him a song or dance or might tell him that he would find some plant or animal which would, thereafter, be a source of good luck. Returning to his band, the Indian would employ these gifts to bring success in love or in hunting, to improve his performance as a warrior, to heal the sick, or to aid in his other endeavors. It was common that he would incorporate objects of which the spirit told him into a medicine bundle, a convenient form in which to carry his talisman at all times. Such bundles could be purchased by those who lacked a spirit's visitation or who wanted to add to the charms which they owned. It is significant, however, that the spirits did not confer mana itself. Instead, they gave rituals or objects which enabled a man to make mana serve his needs.

Mana may be directed toward the achievement of the individual's purposes or those of a group. In either case, it is a substance which must be infused with human intentions or the intentions of spirits before its potentialities are realized. By itself, it does nothing. It is not able to organize events or to create them.

Spirits are supernatural beings. Unlike mana, they are personified. They have purposes and intentions of their own as well as the power to achieve their objectives. Unfortunately for the construction of neat classifications, some personified supernatural forces fall between our categories of mana and spirit. Like mana they seem to have no objectives of their own, lying dormant until men activate them in the

interest of human desires. At the same time, however, these forces are thought of as having the form of persons, animals, or other living creatures. We shall call them protospirits.

What makes mana, protospirits, and spirits supernatural? How, for example, does mana differ from a medical injection or a machine which enables men to do what formerly was impossible? How does the nature of spirits differ from that of unusually strong or capable people who can master problems which are unsolved by others? The anthropologist Bronislaw Malinowski [in *Magic, Science, and Religion and Other Essays;* The Free Press, 1948] has taken great pains to show that primitives distinguish between the supernatural and other forces. Of what does that distinction consist?

Any answer to this question is speculative, but let us consider one which seems to fit the facts and which leads to interesting consequences. This answer says that behind natural events lies the supernatural—a realm of potentialities and purposes of which natural events are but concretions or expressions even as human behaviors or artifacts are expressions of the potentialities and purposes held by the men who produce them. Let us suppose that mana represents organized clusters of the underlying purposes.

Now potentialities can serve a variety of purposes. In what is usually called magic, a person infuses mana with his own purposes. He activates the possibilities embodied in these transcendent conceptions, and thus influences the natural world by changing the supernatural. Spirits, representing purposes and possessing immediate access to the potentialities which underlie nature, can also manipulate natural events.

When he is confined to the world of nature, man is unable to produce what he wants merely by having the desire to do so, by informing the natural order with his purposes. Instead he must act upon it directly. He must create changes in the material universe which, of themselves, produce yet other changes until his objective is reached. At no point do his ideas or purposes, as such, intervene to change the environment. They must be implemented by material action in the material world or that world remains as it was.

Supernatural forces are free of these limitations imposed on natural action in the material world. Many properties of the supernatural exemplify this freedom. A powerful spirit has but to desire rain and the waters fall. He can be at once in nature but not of it. Men will not perceive him directly through their senses. They will not find it inconsistent that he can be everywhere at once or that he can do many things at the same time. Not only do supernatural forces have powers not given to men, but, unless opposed by other and stronger spirits or by magic, the ends toward which those forces are directed are always accomplished. Finally, it is a common belief that the supernatural powers, unlike mankind, are immortal. They neither die nor become impotent with age.

These distinctions make it plain that we blur important differences in belief if we say that magic is only the science of primitives or that social movements like Fascism or Communism are of the same cloth as Christianity or Buddhism. There are similarities between magic and science. Both, for example, seek to understand and control nature. Likewise, both secular and religious movements may embody values which men seek with great devotion. But the underlying philosophy of science ignores the supernatural, and secular creeds, as such, either ignore supernature or deny its existence. Magic and religion remain distinctive in having contacts with the supernatural as their goal.

Origins of Experiences of the Supernatural

BUT, FROM WHAT human experiences do conceptions of mana and spirit—of the supernatural—arise? As we examine those explanations of the supernatural which locate its origin in experiences with nature, we find great diversity. We shall consider a few of the more prestigious and plausible notions from among this multitude of suggestions.

In his famous survey of primitive religion, Robert H. Lowie expresses a conception which has wide support:

. . . Religion is verily a universal feature of human culture . . . because all [societies] recognize in some form or other awe-inspiring,

extraordinary manifestations of reality. The present treatise is accordingly dedicated to the discussion of those cultural phenomena of the simpler societies which center about or are somehow connected with the sense of mystery or weirdness. . . . [*Primitive Religion* (New York, 1948)]

There is no doubt that men often explain the strange and awe-inspiring as expressions of the supernatural. But, as it stands, Lowie's account falls short of explaining certain facts. For example, it does not tell us why some primitive peoples seem to lack religious explanations of nature's more spectacular features, while explaining many ordinary and mundane events as the work of the spirits. Second, it does not show why all men or some men should inevitably attribute a supernatural origin to puzzling or unusual events. After all, whether among primitives or among ourselves, we find a variety of reactions to mysterious happenings. Sometimes people just admit to uncertainty and wonderment. Sometimes they propose natural explanations. Sometimes they try to investigate the possible natural causes behind the unusual. There is nothing in Lowie's notion that allows us to say which of these responses will occur. Lowie certainly does not demonstrate that mystification must lead men to develop conceptions of mana or spirit and, subsequently, to employ these conceptions as explanations of the mysterious.

The second objection to Lowie's scheme is particularly important because it applies to a number of other efforts to explain the rise of supernatural beliefs. It is relevant, for example, to the notion that theologies are comforting rationales which men develop to make life bearable—to compensate for fears and frustrations and unfulfilled desires. The supernatural is said to be a gigantic fulfillment of dreams which people cannot realize in nature. Or, we are told, people feel more secure if they have some explanation of the difficulties they encounter in life, and religious ideas arise to provide this explanation.

We may have hesitations about accepting the notion that supernatural beliefs are only pleasant compensatory myths. We may wonder why, if men can make any fantasy they choose, some primitive peoples picture the afterlife as a gray, uninteresting existence or why

the traditional Christian concerns himself with a hell or why many peoples populate the world with demons. Whatever we conclude about such problems, we can be certain that there are many ways in which men respond to fear, failure, and insecurity, and that, by themselves, disquieting experiences and unresolved difficulties do not force the development of supernatural explanations.

Is a belief in the supernatural a consequence of ignorance about the empirical world and the possibility of explaining that world in natural terms? Does the need for a concept of supernature disappear to the extent that firm empirical understanding advances? This can be a most involved question from some approaches, but it may be resolved rather simply for our purposes by the device of turning it around. Does a lack of such empirical understanding force upon man a conception of supernature? Clearly, the absence of some experience is not, in itself, sufficient to provide another experience. At best then, the argument that beliefs in supernature decline with an increase in empirical understanding might explain the rise of atheism, but the inverse of this argument surely does not explain the presence of religion or magic. And this leaves us with our original problem of locating the experiences which lead to a conception of mana and spirit.

That gifted pioneer in anthropology, Edward Tylor, proposed [in *Primitive Culture, Researches into the Development of Mythology, Philosophy, Religion, Language, Art and Custom* (New York, 1948)] that the nature of life, of sleep, of death, and of dreams was the stuff which inspired religious thought. Reflecting on these mysteries, man, Tylor suggested, developed the distinction between the human body and the spirit dwelling within it. Then, having evolved the concept of a soul, people proceeded to generalize their new idea from themselves to other natural phenomena. The "souls" of nations and of such important climatic conditions as the sunshine and rain are what we know as the higher deities of polytheism. These souls differ in rank, but not in character, from the souls of men.

. . . It seems as though the conception of a human soul . . . served as a type or model on which [man] framed not only his ideas of

other souls of lower grade, but also his ideas of spiritual beings in general, from the tiniest elf that sports in the long grass up to the heavenly Creator and Ruler of the world, the Great Spirit. [*Primitive Culture, Researches into the Development of Mythology, Philosophy, Religion, Language, Art and Custom*]

What led men to generalize the idea of soul in this manner?

Tylor answered:

. . . Spirits are simply personified causes. As men's ordinary life and actions were held to be caused by souls, so the happy or disastrous events which affect mankind, as well as the manifold physical operations of the outer-world, were accounted for as caused by soul-like beings . . .

Once more we can be certain that we do not have the whole story. Tylor tells us nothing of why some of the simpler peoples connect dreams with supernatural events while others do not. Nor do we find, as he believes, that primitives universally attribute all otherwise unexplained events to the actions of spirits. Perhaps our anthropologists have not probed these matters with enough persistence and skill. From present evidence, however, we cannot find the universal beliefs in these matters which Tylor suggests should exist. Finally, we may observe that Tylor's account is one of those which requires unobtainable information about man's prehistoric inferences. This requirement makes it untestable.

Each explanation of religion which has just been reviewed has its more sophisticated versions and each has, on occasion, been combined with others to produce a more complete account. It would be tedious indeed to recapitulate all of them. It is also unnecessary. We have found that each fails to explain why men experience some parts of the universe as having the properties of mana and why they should attribute some events to the actions of beings having the properties of spirits—personality, intentions, immortality, invisibility, freedom from nature's restrictions, and the rest. An adequate account must explain all these features of supernature. It is not enough to say that men are fearful or mystified or that they are ignorant of nature's laws. These experiences might send people in search of relief and reassurance, but they do not determine that men will

develop notions of spirit and mana. The older explanations do not lack all merit. They are not completely out of touch with the facts of supernatural experiences. It is what they fail to do, not what they accomplish, that needs attention if we wish to grow beyond them.

The most elaborate attempt to confront the contents of supernatural experiences and construct a theory adequate to them is that of a French sociologist, Emile Durkheim. His approach [in *The Elementary Forms of the Religious Life, A Study in Religious Sociology*] is through an analysis of religious beliefs.

All known religious beliefs, whether simple or complex, present one common characteristic: they presuppose a classification of all things, real and ideal, of which men think, into two classes or opposed groups, generally designated by two distinct terms which are translated well enough by the words *profane* and *sacred*. This division of the world into two domains, the one containing all that is sacred, the other all that is profane, is the distinctive trait of religious thought. . . .

How can men's experience of their society produce the concept of supernature? Because, says Durkheim, the relation of men to their society is like that of the worshipper to his god. Like the spirits, societies dominate their members by so controlling their thoughts and desires that individuals find intangible forces within themselves directing their conduct. Second, men feel strong, confident, and at peace with themselves when fulfilling their society's mandates. Third, as Lowie puts it, "all of a man's cultural possessions are the gift of society." Society and culture go on though particular individuals perish. They provide an environment of directives and skills and values which persist in seeming perpetuity.

Whatever the flaws in Durkheim's thought, and they exist, it has the exceptional merit of directing our attention to a possibility quite in keeping with the character of supernature. It suggests that men develop a concept of personified supernatural beings directly from the model which their society provides. Unaware, as they generally are, of the extent to which overt behavior and inner impulse are formed by relations with other people, men find themselves in the hands of mysterious forces. Unlike other forces, these

social customs seem to speak to individuals, chiding them for misbehavior, directing them to choose some goals rather than others, and rewarding their conformity. The thoroughly socialized individual has so acquired these social standards that they are effective in directing his conduct even when he is quite alone.

And, we might add to Durkheim's discussion, unlike the law of the lever, or the principle of gravitation or other conditions of the physical world, these inner forces bear directly on a man's motives. They can be interested in what he intended as well as what he did.

Durkheim's position is plausible just because it begins to explain why men come to know intangible forces which can enter human lives, controlling will and action, and why these are forces with which people must come to terms. But much is left to be desired.

First, Durkheim's scheme does not suggest how spirits come to be unified and personified beings. Why should they not be experienced as powerful but disconnected impulses?

Second, what is the society that is venerated? Is it the composite of all the effects which contacts with one another have on people's conduct? Is it the pattern of such contacts? Is it but one special kind of social relationship to which people may belong? If there are gods of the winds or sea or the heavenly bodies, how can these somehow be the society in other guise when human actions do not exert obvious control over these natural forces? Is it all of the society that is venerated or just some of its aspects? Certainly the state or the economy or educational institutions are not considered supernatural in character by modern societies and we can find many primitive counterparts for this judgment.

Third, all spirits are not respected or venerated. Demons and devils may be feared, but they are not objects of moral respect. Other spirits are ignored or ridiculed or punished by those who believe in their existence. A satisfactory theory of supernatural beliefs must account for those relations between men and their gods. Durkheim's scheme does not provide the necessary explanation.

What I propose is to give tentative acceptance to the spirit, if not to the details, of Durkheim's position. I shall assume that

some experiences with other people generate the concept of supernature and its two forms—mana and spirit. From that point, however, one must take a speculative path toward a more complete and plausible account than Durkheim provides. It begins with a reconsideration of the nature of the supernatural, especially of spirits, and, after suggesting social experiences capable of producing a notion of personified supernatural beings, proceeds to extend the interpretation to include the presence of mana.

The Origin of Spirits

SPIRITS, WE HAVE SEEN, are organized clusters of purposes, each having a personal identity and access to mana. They are immortal. They may be invisible. They usually maintain their abilities through the years, not becoming feeble through age or illness. Only the powers of other supernatural beings limit the exercise of their skills. If we accept Durkheim's judgment that social experiences are the most likely source of supernatural concepts, to what social relationships do the experiences of spirits correspond?

Men may experience purpose in the acts of individuals or groups. That is, they find the behavior of individuals and groups directed toward goals, and learn that present conduct is shaped to promote the accomplishment of objectives. Purposes are the ideas people hold of what they will try to obtain in the future—a home, a lover, success in hunting, wealth, prestige, rectitude, or whatever.

It happens, however, that people may have unintended effects on one another and that some influences they desire to wield are, nevertheless, denied them. Thus the exercise of purpose is not always clearly and cleanly seen as related to the consequences people have for each other's behavior. This fact has important implications for our work. If spirits are purposing beings, their influences flowing from their intentions, then we may expect that the social relations corresponding to supernatural beings must be those in which the connection of intention and effect is evident.

But we can say more. The spirits are immortal. More accurately, their life span is greater than that of man. This qualification is

entered because ancestors may take the form of spirits, at least in the thought of a generation or two of their descendants. It may be, however, that the dead sometimes cease to be considered as spirits once their names and deeds are lost to living memory. When the purposes—the spirit—of an individual or group persist although the individual dies or the group's membership undergoes complete change, one must assume that those purposes continue to be embodied and active in survivors. Thus, when we seek the origin of spirits, we shall look for social relationships regarded as persisting across the generations. Individuals come and go. Groups may persist.

A further clue in our search is found in the fact that spirits have an identity. This does not mean that they are always named or that the peculiar traits of a particular spirit are invariably given a full and distinctive portrayal. It does mean that the notion of a spirit involves a particular and organized entity. The gods are individuals, not diffuse conditions. This fact suggests that we should look for *particular* groups as the source of the concept of spirit.

Finally, where there are several spirits, their purposes differ in some respects. They may protect different families or govern diverse aspects of nature or seek peculiar forms of attention from men and one another. These differences imply that we should search for groups with distinctive purposes.

There is a term in law and political science which seems to catch the qualities we seek. It is "sovereignty." A group has sovereignty to the extent that it has original and independent jurisdiction over some sphere of life—that its power to make decisions in this sphere is not delegated from outside but originates within it, and that its exercise of this power cannot legitimately be abrogated by another group. Although the term "sovereignty" is commonly applied to nations or states, it can be applied to other groups as well.

In the United States, as in most societies, the family is a sovereign group. It has original and independent jurisdiction, within certain limits, over such matters as the education of the children, the practice of religion, the use of leisure, and the choice of goods to be purchased. Similarly, among Americans, the national state has

sovereignty over certain areas of importance, as have the several states, the counties, townships, local communities, and other organizations. In one society or another, clans, chiefdoms, extended families, and many other types of organizations will be found to meet the criteria which identify a sovereign group.

To make the point still clearer, we may consider organizations which do not have sovereignty. These usually will include the armed forces, the schools, and other agencies which are but specialized arms of sovereign groups, their purposes dictated by the organizations which have sovereignty and their powers delegated to them for the accomplishment of such purposes. We shall also include, under this heading of nonsovereign, all groups devoted primarily to ritual or ceremonial functions, for the events they symbolize are typically those of other agencies. Religious bodies would be in this category in most primitive societies, perhaps in all societies.

In these studies, we shall assume that insofar as a group has sovereignty, it is likely to provide the conditions from which a concept of spirit originates. The purposes of sovereign groups, like their special spheres of influence, tend to be distinctive and clear. By contrast, the purposes of nonsovereign groups are more likely to be seen as coming from a source other than themselves. The identity of the sovereign group is especially clear-cut just because its areas of control, and hence its purposes, are readily located. All we need add is the requirement that such a group shall persist over time. This will almost certainly be the case for many groups in any stable and enduring society.

Nevertheless, a critic would be right in saying that these groups, as such, are not worshipped or venerated as supernatural. What features are associated with them that provoke the notion of supernature? The speculative solution of this problem is founded on some further observations about groups.

The Origin of Supernature

THE ARGUMENT to be outlined here states that people experience "supernatural" properties in social life not merely because

men are unwittingly controlled by social norms which they learn, but because social relationships inherently possess the characteristics we identify as supernatural. This argument is clearer if we let it flow from an illustration. Let us consider, therefore, the origin and organization of a particular social relationship, a marriage, and let us suppose that we deal with the American case.

As in any voluntary relationship, the partners to a marriage join together because they facilitate one another's realization of objectives. I mean to imply that these considerations account for the union's existence whether the parties concerned know it or not. In the case of a marriage, one presumes that the parties enable each other to reach such goals as the rearing of children, achievement of status as full adults in the eyes of the community, the mutual exploration and development of their personalities, economic support, sexual satisfaction, and, in some cases, a strengthening of the families from which they come.

In their first contacts, the individuals learn whether they can find such satisfactions in each other. They discover the kinds of relationships which best satisfy their needs. If a suitable form of interaction does develop, the man and woman, who first committed themselves only to exploration, now prepare to commit enough of such resources as affection, time, and economic skills to maintain the relationship. In our example, we may think of dating before marriage as a period of exploration and of courtship as an extended period for completing the exploration and developing a stable relationship once preliminary investigation brings promising results. At some point in this process, the couple must commit themselves to perform such acts as will make possible the continuing satisfaction of their desires or the marriage will not exist other than in name.

What is being described is the emergence of a pattern of interaction between people, an exchange of desired behaviors, which can be used to reach certain goals and which is a prerequisite to such an accomplishment. This pattern incorporates an arrangement by which participants perform certain services for each other and, in return, receive services they desire. Presumably certain minimal arrange-

ments of this kind are required for any relationship to persist. Once in existence, to return to the marital illustration, they allow the couple to work together in bearing and rearing children, entertaining guests, managing the economic affairs of a household, and in endless other activities.

These underlying and requisite arrangements may be called the "constitutional arrangements" or "constitutional structure" of the relationship. The constitutional arrangements "define" those affairs with which the organization may legitimately concern itself and the procedures by which its activities may legitimately be formulated and implemented. To put the matter a bit differently, constitutional arrangements "state" a group's sphere of competence and the proper procedures for making and executing decisions. The words "define" and "state" are put in quotation marks to indicate that the achievement of a constitutional structure and the perception of its nature may or may not be self-conscious and symbolized in the experience of the participants. On occasion, as in the Constitution of the United States, some of the arrangement's more important features are given express statement. Similarly, the marriage vows make overt a part of those arrangements requisite to establishing a family. But it is typical that all features of the constitutional structure are not made explicit and, in such groupings as friendships, it may be that none of these features is symbolized.

How, then, do we know that constitutional arrangements exist? Locke, Hume, Rousseau and others invented historical episodes in which men first came together and, explicitly acknowledging their interdependence and the conditions under which they would live together, founded societies. Something like these fictive situations actually occurs at constitutional conventions or when articles of incorporation are drawn up and signed. But when is the constitutional structure of a marriage apparent? Of a friendship? Of a new sectarian movement?

The presence of certain minimal conditions under which an organization can continue in existence will come to light when there is a likelihood that such conditions will not be met. These are the

constitutional problems of a marriage or a nation or of any other organization. The "constitution" need not be written in order for the problems to exist and be recognized precisely as those which affect the group's continuation. Thus, a man and wife who cannot conceive of marriage to a person who is sexually unfaithful must revise the constitutional structure governing their relations or sever those relations if one of them is discovered having an extramarital affair.

It is the mark of a stable and legitimate social relationship that the constitutional structure is consistent with the secondary, tertiary, and other successive relations which are built on it. Only on rare occasions, furthermore, is it necessary in such a relationship to refer self-consciously to the constitutional structure itself to decide an issue. The operations which that structure permits are visible, not the constitutional structure itself. Constant examination by participants of their basic commitments to each other suggests that the foundations of the relationship are unstable. It is the nature of reform to debate the application of the constitutional structure, not its character. Revolution debates the validity of the constitutional structure itself.

But how is all of this related to the supernatural? Let me suggest that the primordial links among men—vague, largely hidden, possessing unsuspected potentialities—correspond to the idea that the world is the expression or concretion of latent possibilities which, when infused with appropriate purposes, can be combined or rearranged or activated to serve human needs. This is the stuff that magic seeks to manipulate. By contrast, constitutional structures, and especially those of sovereign groups, are areas of partially organized and orderly influence in this primordial ocean. They represent the crystallization of purposes which spring from the nature of the primordial and whose consequences flow back into it. These constitutional structures are what men often conceptualize as personified and supernatural beings. Religion consists of behaviors directed toward influencing the purposes of such beings—of spirits.

Both the primordial and the constitutional structures in which human life is immersed have properties which are also those that define the supernatural. As conditions which underlie the flow of conscious experience and interaction, they are immanent in their guidance of the particular experiences of any given moment, yet transcendent in the continuity of their influence over many different experiences. Like relations in supernature, the relations within and between the primordial and constitutional structures are largely invisible and their effects are accomplished through the directives and limitations they set out for the conceptions of people who interact.

The influence of these structures upon participants in interaction is also like the supernatural in possessing powers not given to men. Their influence operates at all times. Without the application of any obvious or perceptible means, these structures determine people's relations and activities—both generating them and judging them. Further, these structures embody a wider "knowledge" than any individual or group possesses in the sense that they contain more conditions and potentialities than those of which people are aware at any given time. The accomplishment of their purposes is inevitable as long as they are stable, for the only contingency required for that accomplishment is the presence of normal, well-socialized humans who are committed to the relationships which these structures undergird. They cannot, of course, be avoided or escaped by such humans. Here, then, we have entities which are not perceived in any direct sense, which may have some empirical site as their locale but not as their being, which have powers that transcend the means-ends processes of nature, which can affect nature without being of it, and which may or may not be experienced as having an enduring identity.

Any given social organization or group consists of a constitutional structure together with the interrelations among participants which that structure permits and directs. Such interrelations are an organization of activities for implementing and maintaining the constitutional structure.

Drawing together the pieces of this explanation of the supernatural we may conclude:

1. The experiences which seem closest to having the supernatural's characteristics are those connected with the primordial and constitutional structures of social relationships.

a. Like the supernatural, these structures embody purposes. They also embody those potentialities which can be put to work for beings who can infuse them with purpose.

b. Like the supernatural, these structures pervade the inner life and outer experience of men, directing and limiting human behavior as invisible, immortal, and vaguely understood forces whose effects on conduct seem to be produced by the direct induction of purpose.

2. The conception of spirits corresponds to experiences with the activities of sovereign organizations. More precisely, the spirits whom men approach do not represent particular sovereign organizations, as such, but their constitutional structures. Spirits stand for the complex and vaguely bounded constitutional structures which are given partial concretion in particular sovereign organizations and which exhibit consistencies and continuities of operation while always escaping complete and explicit embodiment in any human group. Spirits are likely to represent sovereign groups rather than other types of social organization because the purposes and spheres of influence of such groups, and hence of their constitutional structures, are more clearly available to the experience of participants.

3. The idea of mana is evoked by experiences with primordial features of social life.

4. For our purposes, magic will consist of those behaviors designed to invest mana with a particular purpose; religion, of activities aimed at influencing, or responding to, the purposes of spirits.

Like other explanations this account of the supernatural will doubtlessly be shown to contain flaws. It is certain that it rests on many assumptions for which current evidence is inadequate. In any event, its value lies in its ability to organize facts which other schemes cannot interpret and, going further, to explain observations which cannot be integrated by alternative interpretations. Its value is further enhanced if it leads one to make verifiable predictions and if such verification is forthcoming.

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University of Manitoba, Winnipeg, which showed that a healer was able to speed up the healing process in a carefully controlled group of mice bearing skin wounds; a scholarly paper on this subject has just appeared in the *International Journal of Parapsychology.*

(2) Utilization of what is known as the Rapid Eye Movement technique in tracing possible telepathic elements in dream content; this research, which draws upon the latest findings in the physiology of the dream, is now under way in the Research Division of our Foundation.

(3) The use of the plethysmograph—a cousin to the lie detector —to note apparent unconscious but physiologically observable telepathic contact between the two subjects of an experiment.

I am reporting to TOMORROW'S readers on these matters, although they are in the category of "work in progress"—research that must still be further perfected, repeated by other scholars, and subjected to critical appraisal. However, the prospects of such work are too exciting and too important to ignore. We must, of course, respect the established channels through which such scientific activities have to move. Yet, it would seem that parapsychology is definitely on the threshold of developments that promise to combine scholarly daring and imagination with modern control by scientific instruments.

IT IS OFTEN SAID that the great pioneers of psychical research, in the United States and Europe, have no counterparts in our day. That may well be true of the established psychic research societies, who passed their peak periods almost half a century ago. But, as the resolutions of our Conference noted, "the individual research scientist is emerging as the most dynamic element in parapsychological investigations" today—these are the new pioneers, and they lack none of the enthusiasm and devotion of the founders of psychical studies! And these are the men who will move parapsychology across the frontiers that have limited such progress up to now.

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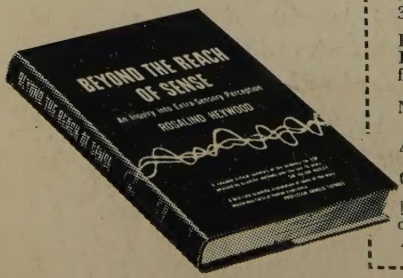

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